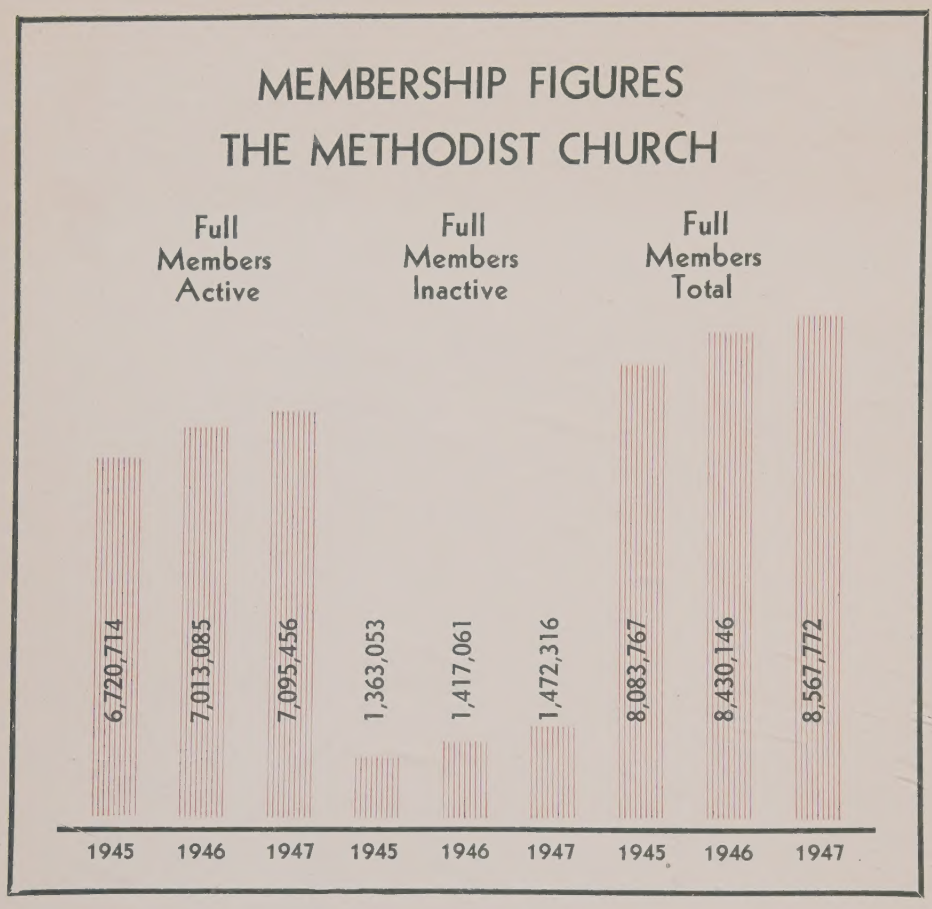
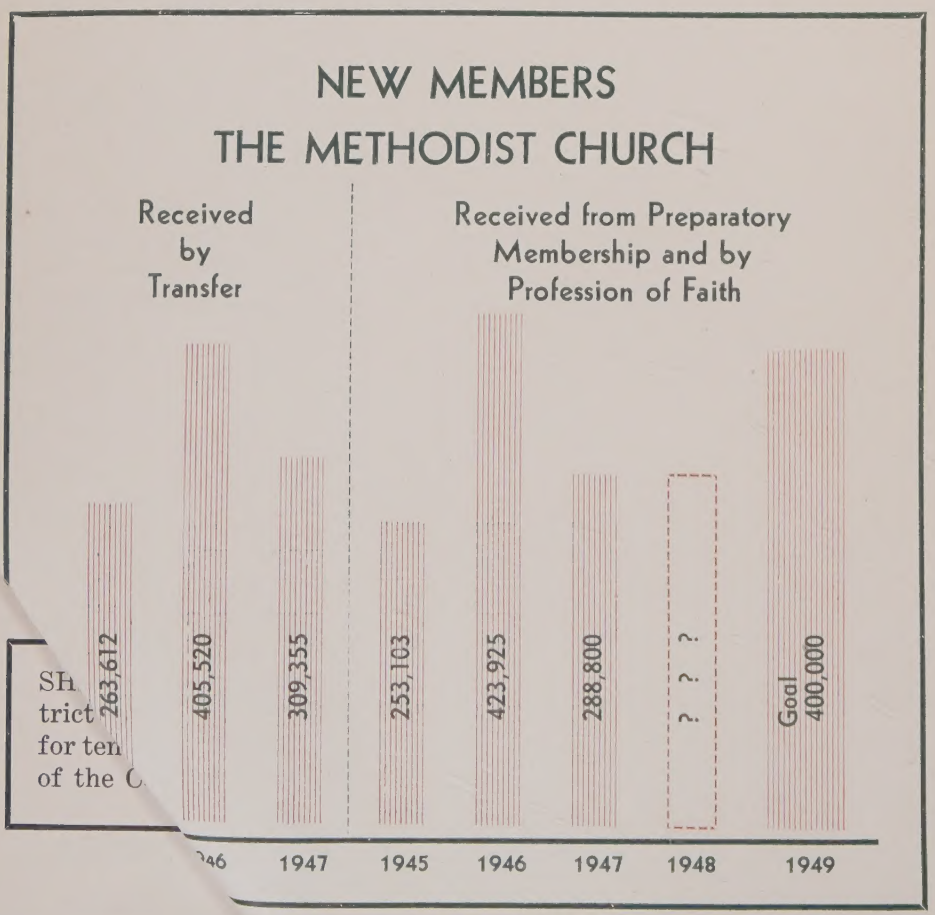
Shepherds

November, 1948





SH
trict
for ten
of the C

SHEPHERDS

November, 1948

Vol. 3 - No. 2

SHEPHERDS is issued monthly as a service of the General Board of Evangelism to the pastors and district superintendents of The Methodist Church. Orders for additional copies of a single issue will be filled for ten cents a copy as long as the supply lasts. Laymen, churches, and ministers of other denominations may enter yearly subscriptions for $1.50 each.

Copyright, 1948, by the General Board of Evangelism. Printed in the U. S. A.

SHEPHERDS is a Journal of Evangelism with suggestions and stories of evangelism actually at work in the local church. **Official Boards of Methodist churches are requested to subscribe to *SHEPHERDS* for each member of the church committee on Membership and Evangelism.** Seven copies addressed to individuals for a year for $10.00; 10 copies in bulk to one address for a year for $12.00.

George H. Jones, *Editor*
TIDINGS
General Board of Evangelism
The Methodist Church

GENERAL BOARD OF EVANGELISM
Bishop Ralph S. Cushman, President
Bishop Paul B. Kern, Vice-President
Weldon F. Crossland, Secretary

STAFF
Harry Denman, Executive Secretary
Daniel E. Jackson, Business Manager
James S. Chubb, Spiritual Life
Harry L. Williams, Public Evangelism
Joseph H. Edge, Evangelistic Specials
James W. Golden, Central Jurisdiction
Howard E. Ellis, Associate Pulpit Evangelism
George H. Jones, Editor, TIDINGS
J. Manning Potts, Editor, THE UPPER ROOM
Russell Q. Chilcote, Associate Editor
Harold L. Herman, Public Relations

SHEPHERDS is the Only Promotional Mailing that Methodist pastors have received from the Board of Evangelism in more than two years

Methodist pastors do not get circular letters from any department of the Board of Evangelism

Read SHEPHERDS—Keep SHEPHERDS

1000
HELPFUL TRACTS
$1.50

Get a Supply Now!

Effective, challenging, forceful—these two-page tracts are short enough to be quickly read but they each carry a pointed and helpful message. Each message is based upon a meditation in The Upper Room that has proved to be especially helpful to many people. On the reverse side is a commitment form which the reader may sign and keep or give to his pastor.

Well printed on good paper these tracts were produced in large quantities before present price advances occurred. When present stocks are exhausted they cannot be offered at this price. Lay in a supply now. Use them in many ways, in dispensers in public places, in your correspondence; distribute them at meetings, etc.

Packed in lots of 100—no packages broken. Indicate number of packages of each title wanted.

Author and Title

2 _____ Costen J. Harrell, BOUNDLESS LOVE
4 _____ John M. Versteeg, CALVARY
5 _____ R. P. Shuler, JESUS OR CHAOS
6 _____ Joseph R. Sizoo, A SOLVENT FOR EVERY PROBLEM
7 _____ G. Ray Jordan, WHERE IS GOD?
8 _____ Arthur J. Moore, A SONG OF CONFIDENCE
9 _____ Ralph Spaulding Cushman, PERSONAL EXPERIENCE OF GOD
10 _____ Grace Noll Crowell, INTO THE UNKNOWN
11 _____ Herbert Welch, A QUESTION OF CHOICES
12 _____ R. S. Satterfield, WHAT IS HEAVEN LIKE?
17 _____ Wilson O. Weldon, A PERSONAL SAVIOUR
18 _____ E. Stanley Jones, A FLAMING TORCH
20 _____ Roger W. Babson, EFFECTIVE PRAYER
23 _____ Paul B. Kern, SPIRITUAL REALITY
24 _____ Marvin E. Gilbert, POWER OF GOD UNTO SALVATION
25 _____ Ernest Fremont Tittle, GOD IS LOVE
27 _____ John Calvin Broomfield, WHOSOEVER BELIEVETH
29 _____ Oscar Thomas Olson, PATHWAY TO SPIRITUAL CERTAINTY
34 _____ Bruce R. Baxter, SPIRITUAL BANKRUPTCY
35 _____ Charles E. Schofield, CONVENTIONAL CHRISTIANS
36 _____ J. Ralph McGee, ADEQUATE ROOTAGE
37 _____ C. A. McPheeters, CHRIST'S CHALLENGE
38 _____ Lloyd Ellis Foster, WHY NOT TRY GOD?
40 _____ Ivan Lee Holt, ADVENTUROUS FAITH
45 _____ G. B. McLennan, TRUE VALUES
72 _____ Roy L. Smith, GOD IN THE COMMONPLACE
73 _____ Schuyler E. Garth, TESTED BY HIS STANDARD
82 _____ Hoover Rupert, HIGHER LEVELS
88 _____ Nolan B. Harmon, Jr., HALLOWED GROUND
91 _____ Forney Hutchinson, A BURNING AND A SHINING LIGHT
93 _____ Clare Purcell, AMBASSADORS FOR CHRIST
94 _____ Helen K. Emmons, "BEAUTY FOR ASHES"
96 _____ Harold Paul Sloan, IN THE UNITY OF GOD
99 _____ S. Stephen McKenney, "WE WOULD SEE JESUS"
100 _____ Roy H. Short, ON GROWING OLDER

A _____ Assortment (100 tracts, few duplications)

_____ SPECIAL 1 package each of above 35 titles (3,500 tracts) $5.00

Date _____ Amount enclosed $_____

Please send the tracts listed above to

Name _____

Address _____

_____

order from

The Upper Room

1908 Grand Ave. Nashville 4, Tenn.

Order Now

The Upper Room (November-December issue)

_____ copies regular edition, 5 cents each, in lots of 10 or more

_____ copies pocket edition, 5 cents each, in lots of 10 or more

_____ envelopes for remailing The Upper Room, 1c each, in lots of 10 or more

_____ Coin collection envelopes—free to users of The Parish Plan

☐ Make this a standing order

To

The Upper Room

1908 Grand Ave., Nashville 4, Tennessee

Send to _____

Address _____

_____

Date _____ Amount enclosed $_____

_____ The Upper Room Literature Rack—$15.00

_____ The Pocket Book of Faith (35c, 3 for $1.00)

_____ A Pocket Prayer Book (35c, 3 for $1.00)

_____ Discipline and Discovery (35c, 3 for $1.00)

_____ Laws of the Spiritual Life (35c, 3 for $1.00)

_____ Christian Nurture in the Home (25c, 12 for $2.50)

_____ _____

_____ _____

_____ _____

_____ _____

_____ _____

The Upper Room Pulpit

Please enter my subscription to *The Upper Room Pulpit* for one year. Enclosed find $1.50 (Foreign $2.00)

Name _____

Address _____

_____

Last Chance

The price of individual yearly subscriptions to *The Upper Room* advances November 1. Enter subscriptions now at the old rate, 40 cents per year or three years to one address for $1.00. On November 1 price becomes two years or two subscriptions for $1.00.

Send subscriptions now—give list of addresses on separate sheet. Write or print plainly. Gift cards sent on request.

400,000 PERSONS FOR CHRIST

--*Every Church Has a Part in This*--

400,000 persons for Christ! It's stupendous, and yet it's reasonable. It's your challenge; it's your goal; it's your privilege. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look. . . ." Look! 70,000,000 persons in the United States (latest figures, in round numbers) without church affiliation; yes, say it: "without hope and without God!"

Do you need prospects? Latest figures, compiled and released by *The Christian Herald,* show that, in spite of recent gains, 47% of the population of America is still unchurched. Think of it! How large a community do you live in? Where is your church located?

Communities of	100 people average	47 prospects
Communities of	300 people average	141 prospects
Communities of	500 people average	235 prospects
Towns of	1,000 people average	470 prospects
Towns of	2,500 people average	1,175 prospects
Towns of	5,000 people average	2,350 prospects
Cities of	10,000 people average	4,700 prospects
Cities of	50,000 people average	23,500 prospects
Cities of	100,000 people average	47,000 prospects

You have more prospects than you think. 400,000 persons for Christ is reasonable. Anything short of that is unreasonable; a lesser goal would be pathetic, would furnish little challenge.

General Conference

The General Conference knew what it was talking about when it said: "We propose to win 2,000,000 persons on profession of faith and vows by visitation, education, and pulpit evangelism, with these yearly goals:

1949	400,000
1950	500,000
1951	500,000
1952	600,000

Well did the General Conference know that Methodism was born an evangelistic Church. Our founding father told his preachers, "You have nothing to do but save souls." The Methodist Church today has one reason for existence: evangelism—"to spread scriptural holiness throughout the land." The Methodist Church must be an evangelistic Church.

The Methodist Church proposes to win 400,000 persons this year. Furthermore, says the General Conference, "We propose to train them and assimilate them to the end that they may be intelligent, faithful followers of Christ and effective members of the Church. " . . .

"We propose to challenge every minister, layman, lay woman, and youth to a spiritual revitalization and definite dedication to win others. . . ."

"We propose to impress every Methodist family with the responsibility of being an evangelistic agency to win its children and friends for Christ and the Church."

"We propose . . . taking the Gospel of Christ to the unchurched multitudes by all worthy means at our command . . . radio . . . press . . . tracts, literature, preaching in shop, store and street."

Won 423,925 in 1946

In 1946 The Methodist Church won 423,925 persons to Christ on profession of faith. These figures are not for the extended Year of Evangelism (that was 540,265), nor are they for the calendar year 1946. These figures were the figures actually reported by Methodist pastors to their 1946 Annual Conferences and printed in the General Minutes. It was a year in which Methodist pastors majored in evangelism, a year in which they tried—and when Methodist preachers try, they accomplish what they go after. (Even in 1947, the Year of Stewardship, 288,800 were won by profession of faith. The membership figures for 1948 will not be available until after the Fall Conferences; it will probably take until January to report and compile them.)

What Methodist pastors did in 1946 they can do in 1949. If the 21,000 pastors and district superintendents who read SHEPHERDS really determine to win 400,000 souls to Christ and His Church, nothing can stop them. "If God be for them, who can be against them." God wants 400,000; in fact, He wants more; He wants them all, down to the last person.

During the Year of Evangelism, when the goal was for 600,000 on profession of faith and the ratio was "1 for 11," one accession by profession for every eleven active members, it was declared in the Manual: "It is only to make the mission of evangelism tangible that a ratio is set up to help each church know its *pro rata* share." "The best evangelism is that which burdens the local churches with the longing to bring non-Christians to Christ and which goes out at all times to win men, women, and young persons to spiritual decision. The threadworn slogan of seeking *the lost, the least, and the last* typifies the Christian mission both locally and internationally. The fact is, no quota is reached until every person in every parish is reached with the gospel."

1 for 17

400,000 on profession of faith this year is only one for every 17 active members. The Methodist Church had 8,567,772 members in 1947 (latest figures available). Of these, 7,095,456 were reported as active. Divide 400,000 into 7,195,457 and the result is 17.74. If every Methodist church wins one person on profesison for every 17.74 active members it reported at its 1947 Conference, the General Conference goal of 400,000 for 1949 will be accomplished.

79 out of the 110 Annual Conferences, and 27 of the 33 Episcopal Areas, did better than this in 1946. Moreover, 26 Annual Conferences and 7 Episcopal Areas did better than this in 1947, when the major goal of the Church was Stewardship. A glimpse at the table of Evangelistic Ratios, printed elsewhere in this issue, will be revealing and encouraging.

This should be ample evidence that 400,000 can be won for Christ this year, and will be—if 21,000 Methodist pastors and district superintendents set their hearts to the task. Yet it will require much work and prayer, and many people in every church must set themselves to the task, because only 288,800 were won in 1947.

The winning of 400,000 on profession will require the winning of 111,200 more—40% more (39.55% to be exact)—than were won in 1947.

So really there are three ways in which a church's share could be figured:

1. Win as many as it did in 1946;
2. Win 40% more than it did in 1947; or
3. Win one for every 17 active members.

No Handed-Down Goals

No General Board or Crusade office is going to figure goals for churches or districts or Conferences this year. Really, such was not intended to be done in the Year of Evangelism (other than the stated ratio of "1 for 11") until repeated requests for specific goals came from the field.

In fact, no specific goals will be figured at all unless pastors and laymen and/or district superintendents and/or district secretaries of evangelism get interested enough to figure them out for their churches and districts.

Without Pressure

No pressure will be put on any pastor or church for the winning of its proportionate share for Christ—except the urging of the Spirit in a pastor's heart and the normal interest of district superintendents at Quarterly Conferences, District Conferences and Institutes, and of evangelistic pastors at meetings of their official boards and of their committees on membership and evangelism.

But let it not be thought that Bishops are not interested. They are vitally interested in evangelism; they recognize it as the life line, the very heart and soul of the Church and of a church. Did one but know it, our chief shepherds are more interested in pastors and churches winning souls than in raising money and erecting buildings. Moreover, the hearts of Bishops are glad when churches and pastors make it their supreme task to win persons to Christ.

Set a Definite Goal

Each church should, of its own accord, set a definite goal for persons to be won during the year. It is more important to set a goal for persons than it is for dollars. In fact, the General Conference now requests every church to set a definite goal every year—in answer to a Quarterly Conference question.

Surely every church will want to set a worthy goal. A normal church will want to set a little more than its proportionate share, in order to help its weaker brothers and sisters among the churches.

Consider these suggestions:

1. No church will want to accept a goal of less than six a year (or should we say twelve?) on profession of faith and from preparatory membership.

2. Churches with from 100 to 1,000 members will want to accept a slightly larger proportion than their "1 for 17," because the extremely large churches have the poorest evangelistic ratios.

3. Every church will want to work at its goal all the year round. It is better for a church to receive 10 members on profession each month for 10 months than for it to receive 100 members all at the same time. It is better for the church and for the members in assimilating them and establishing them in their spiritual lives and in the church life.

4. This table of suggested goals will offer churches a real challenge:

Active Membership	*Goal for Professions*
1— 100	win 6
100— 200	win 12
200— 300	win 18
300— 400	win 24
400— 500	win 30
500— 600	win 36
600— 700	win 42
700— 800	win 48
800— 900	win 54
900—1,000	win 60
1,000—1,100	win 66
1,100—1,200	win 72
1,200—1,300	win 78
1,300—1,400	win 84
1,400—1,500	win 90
1,500—1,600	win 96
1,600—1,700	win 102
1,700—1,800	win 108
1,800—1,900	win 114
1,900—2,000	win 120

—and so on, 6 for every 100—

These are not your goals until you make them your goals; then they will be your goals because you made them and not because they are printed here.

Pray God that your church may accept a worthy goal for the number of persons it will attempt to win for Christ, and that by every worthy means it may win all of them, and more.

Youth of the Chicago Area Evangelistic Work Camp (see page 19) surveying a new housing section in Franklin Park, Illinois. Preliminary instructions had been previously received. Arriving at the homes they are to survey, they agree among themselves which homes each team is to visit.

EVANGELISTIC RATIO

of Annual Conferences for 1946 and 1947 compiled by Geo. H. Jones

The evangelistic ratio is the number of actual members required to win one person on profession of faith in the Annual Conference during the Conference Year. The calculations are based on the figures reported in the official printed yearbook, "The Minutes of the Annual Conferences of The Methodist Church."

These figures are given here that Conferences may see what they have been doing in comparison with others, and above all to show that a total of 400,000 on profession of faith in 1949 is entirely possible and will be accomplished if pastors and committees on membership and evangelism set out to win their proportion in their own churches and charges. To accomplish this an evangelistic ration of only 17.74 will be necessary.

Keep in mind the fact that these figures are concerned with profession of faith only. Transfers do not enter into this picture.

Conference	1946	1947	Conference	1946	1947
Pacific-Japanese Mission	5.44	12.34	Michigan	15.19	20.47
Southwest Mexican	6.50	10.53	North Texas	15.42	19.36
Indian Mission	7.74	7.40	Savannah	15.49	19.08
Utah Mission	8.11	18.10	Minnesota	15.55	18.94
New Mexico	8.63	14.04	Baltimore	15.56	24.74
Northwest Iowa	9.26	20.92	North Carolina (C)	15.62	....
Louisiana (C)	9.32	11.03	Central Texas	15.63	25.63
North Dakota	9.60	12.61	Northern Minnesota	15.63	17.72
Rock River	10.11	18.78	West Virginia	15.66	22.52
Cuba	10.14	17.70	Southwest Missouri	15.93	25.88
Texas (C)	10.26	22.06	New Jersey	16.01	24.52
Delaware	10.39	11.79	Kansas	16.50	22.25
East Oklahoma	10.58	15.23	Iowa-Des Moines	16.57	26.20
Maine	11.15	40.01	New England	16.67	26.78
Southwest Texas	11.27	15.91	Central New York	16.68	24.68
Dakota	11.30	16.72	Pittsburgh	16.71	28.16
North Arkansas	11.53	18.58	New York East	16.77	23.50
Texas (S. C.)	11.58	17.96	Virginia	16.82	31.21
Nebraska	11.73	12.30	Alabama	16.93	27.73
Northern New York	11.96	27.98	North Georgia	17.06	29.45
New Hampshire	11.97	23.69	North Alabama	17.15	24.46
Atlanta	11.98	20.37	Erie	17.47	29.53
Montana	12.04	18.66	Kentucky	17.50	27.19
West Oklahoma	12.15	15.24	Northwest Indiana	17.70	23.69
West Texas	12.21	19.99	Genesee	17.75	23.00
South Florida	12.23	7.99	Holston	17.87	21.73
Wisconsin	12.31	16.98	Tennessee (C)	17.87	25.03
Louisiana (S. C.)	12.38	25.59	Southern Illinois	18.01	25.09
Upper Mississippi	12.39	16.48	Mississippi (S. E.)	18.25	23.20
West Wisconsin	12.55	16.64	Louisville	18.29	24.47
Idaho	12.59	24.26	Missouri	18.57	39.88
East Tennessee	13.11	19.84	New England Southern	18.87	21.98
Northwest Texas	13.27	19.04	Upper South Carolina	19.13	25.37
California	13.30	16.23	Troy	19.19	26.84
Central Kansas	13.53	24.07	Colorado	19.36	19.91
Newark	13.56	18.83	North Carolina (S. E.)	19.38	29.22
Upper Iowa	13.62	22.28	North-East Ohio	19.45	27.48
Peninsula	13.69	24.88	Wyoming	19.51	22.59
Hawaii Mission	13.82	8.91	Illinois	19.55	29.49
Puerto Rico	13.98	8.96	Mississippi (C)	19.76	26.34
Detroit	13.99	20.65	Latin-American Mission	20.44	12.45
South Carolina (C)	14.00	....	Ohio	20.73	26.65
Southwest	14.02	....	Central Alabama	21.39	....
Wyoming State	14.11	18.23	North Indiana	22.01	23.04
South Georgia	14.15	22.38	Indiana	22.11	24.42
Memphis	14.19	27.07	Tennessee (S. E.)	22.11	29.22
New York	14.35	26.14	North Mississippi	22.25	32.78
Oregon	14.35	17.76	South Carolina (S. E.)	22.73	37.58
Philadelphia	14.63	23.02	Central West	22.94	23.41
Little Rock	14.65	26.32	Western North Carolina	24.81	30.42
Pacific Northwest	14.79	18.87	Central Pennsylvania	25.54	23.73
Southern California-Arizona	14.80	18.38	Lexington	26.92	18.26
Florida (S. E.)	14.89	16.82	California Oriental	....	15.33
Saint Louis	15.08	22.50	Florida (C)	....	19.70
Washington	15.16	17.34			

How Many Prospects?

Would you know how many prospects your church has? The average church has 80% as many prospects as members. Of course there are some churches in areas of declining population where this is not true, but there are also churches in mushrooming areas that have several times as many prospects as members. If yours is an average church in an average town, city, or rural community, its prospects might be estimated as follows:

100 members 80 prospects
200 members 160 prospects
300 members 240 prospects
400 members 320 prospects
500 members 400 prospects
1,000 members 800 prospects

During the Year of Evangelism John V. Madison, pastor at Sioux Falls, South Dakota, compiled a list of 1,285 names and did not exhaust all the sources, but rather stopped compiling in order to win some of them to Christ. His church had 2,008 members at the time.

Moreover, the Methodist church at Osawatomie, Kansas, with Max Barnes as pastor and with an active membership of 368, compiled a list of 560 prospects.

These are but examples of what others have done and of what most pastors can still do.

At the rate of 80 prospects for every 100 members, The Methodist Church as a whole has nearly 7,000,000 prospective members in the United States. A goal of 400,000 on profession of faith is modest; it is asking for the winning of only one out of every 17 prospects in a whole year's time.

NEW QUARTERLY CONFERENCE QUESTIONS

? ? ?

"How many persons will this church set as a minimum to receive on confession of faith this year?"

We trust that the answer will be not less than "1 for 17"—one for every 17 active members the church has. It will require this proportion to accomplish the General Conference goal of 400,000 on confession of faith for the whole Church. (See article on "400,000 on confession of faith.")

? ? ?

"What means will it adopt to win them?"

Let the answer include:

Invitation to Christian Discipleship at every service;

At least one revival or preaching mission;

Survey and careful compiling and follow-up of prospects;

At least one concerted week of visitation evangelism;

At least one night of visitation evangelism a month for station churches, and one night or Sunday a quarter for circuit churches;

Continual pastoral visitation, both with and without laymen;

Educational evangelism in the church school to win pupils to Christ.

Better still—Let all these answers be included and enacted.

? ? ?

"What is the program for training these new persons in the Christian life and membership in the church?"

Let the answer include:

A spiritual guidance visit by the pastor;

Regular classes for training in church membership persons of each age group:

Assignment of Fellowship Friends;

Visit from at least one person in each organization which the new member might be eligible to join—church school, MYF, W.S.C.S., and Methodist Men;

Socials at regular intervals for purpose of new members getting acquainted;

Active and persistent effort by Membership and Evangelism Committee to get new member to attend church regularly from beginning;

Providing a prayer or spiritual life group which new member might attend;

The placing of *The Upper Room* in the hands of the new member and a visit from the pastor or spiritual layman to get him established in the habit of prayer and daily devotionals;

The placing of literature on the Church and the Christian life into the home (like "Methodist Membership Kit" from Tidings) to establish a basis of information and inspiration.

***Shepherds* will give suggestions and will have articles of practical helps along these lines from time to time. *Pastors* are invited to send the editor brief accounts of what they are doing along these lines . . . and articles of practical helps. Let these articles report; let them suggest; let them inspire. Boil them down; make them short; send them in.**

SUGGESTIONS FOR THE REVIVAL AND VISITATION

by Garland C. Taylor
Secretary of Evangelism
North Arkansas Conference

A lack of preparation has caused many revival meetings to fall far short of their possibility. Please study the following suggestions carefully and prayerfully as we try to arrive at a sound basis of preparation before beginning any type of a revival.

1. Determine the natural area for which your church is responsible.

2. Secure a map of the area locating the homes, schools, churches, and other points of interest. Mark the Methodist homes on your map and the unchurched homes.

3. Group the homes in natural neighborhoods. These neighborhood groups will be very important for your work of evangelism, also for other phases of the church program.

4. Make a survey of the entire area using family survey cards instead of individual survey cards.

5. Get this survey in usable form. You will need your information at your finger-tips.

   a. Place the name of each prospect on a separate card.

   b. Give all available information on this card. Write it on the card; don't trust your memory. Others will be working with that person also; they need the information.

   c. Keep all prospects from the same family grouped together.

6. Organize neighborhood prayer groups four to six weeks before the revival begins. Train neighborhood leaders of these groups.

7. Committees you will likely need: Publicity, courtesy, flowers, entertaining, music, and finance. Smaller committees work better.

8. Prayerfully select and train a group of personal workers. Instill confidence in them and their ability to lead people to Christ.

9. Through correspondence and conferences the pastor should inform the visiting preacher as to the situation, the plan of procedure, etc. Give the preacher that is to do the preaching all the information you can so he may preach more intelligently.

Visitation Evangelism

1. Nos. 1, 2, 3, 4, 5 and 8 are all very necessary for a visitation campaign. In addition:

2. A Sunday afternoon training conference. Let the leader in the campaign explain the work to the visitors. Inspire confidence in his leadership and in themselves.

3. Plan the supper conferences with a committee to see that the meal is served on time and as near the supper hour as possible. Give the workers a good meal; they have been at work during the day, and are going to work for the church during the evening.

4. Prayerfully arrange your workers in teams.

5. Assign names of prospects to workers each night at supper conference.

6. Insist on full reports written on prospect cards. This information will be valuable.

7. Set a definite Membership Sunday to receive those won.

MESSAGE TO PREACHERS

We need a generation of preachers who fear nothing but sin and have a passion for preaching the preeminence of Jesus.

The great doctrines of our faith—the Fatherhood of God, the worth of the individual, and the Brotherhood of man must have clarification and application to the social, economic, and political world in which we live. A redeemed and righteous order cannot be built until the individuals of that order have been redeemed.

We are immortal souls and meaningful life here and hereafter is dependent upon our right relationship with Christ. This is, indeed a matter of life and death.

We must preach with positive and experiential assurance. "I know my sins are forgiven and I am now a child of God." This assurance is not a dull security but a living, joyful, and glorious relationship which ought to come forth in radiant expression.

The minister and all other Christians must keep in their lives the deep sense of wonder and glory of their own sins forgiven and the exciting thrill of telling others, all others that they may have their sins forgiven if they will repent and come to Christ.

The Gospel of our Lord is the song of hope, the joy of believers and the promise of everlasting life. Let us believe it steadfastly, experience it redemptively, and preach it urgently to all men everywhere. The message must not only be proclaimed from the pulpit but we must have a revival of Bible reading and personal witnessing among all believers until all shall hear in his own tongue the story of redeeming love.

In the words of the Episcopal address, "Let us devote ourselves to our first business of calling humanity back to God."

Preaching and Project Program

Pastors do well to preach systematically and intelligently concerning a general plan that covers several months sermonizing rather than a haphazard, hit-or-miss method of selecting sermon subjects from Sunday to Sunday. Robert Lewis Townsend, pastor at Chadron, Nebraska, beginning in September will follow a series of sermon subjects growing out of the General Conference plan of "The Advance for Christ and His Church" around "Our Faith."

"God the Father" will be the general subject during the months of September, October and November. This series will proclaim God as Creator, Sustainer, Provider, and Revealer of Himself. It will include messages on the Prophets and the development of man's understanding of God.

On Sunday nights during October the church will study "Why I Am a Protestant" and seek to gain information and inspiration concerning the basis of an adequate religious faith.

Beginning in December and continuing through Easter the general subject of the Sunday morning messages will be "Jesus the Christ," and the sermons will carry the worshipers from the birth of Jesus to His resurrection.

After Easter the sermon series will be on "The Holy Spirit" and the subjects will be obtained from The Apostles' Creed and will include the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

THE UPPER ROOM PULPIT

A Monthly Periodical

for

The Growing Christian

To help layman and preacher alike in the glowing and growing process that makes up the Christian life is the purpose of THE UPPER ROOM PULPIT. Here are practical articles dealing with such subjects as "The Christian and His Resources," "The Study Habits of a Christian," "Steps toward Christian Unity," "Determining Our Church Giving," and "The Practice of Christian Charity."

Professional and businessmen such as teachers, scientists, doctors, lawyers, merchants, editors, judges contribute articles frankly expressing their views concerning religion and the church.

A popular page is "There's a Sermon There." It gives help to the layman who has an occasional devotional talk to make and suggests to the preacher the germ idea for a good sermon. Some recent topics have been: "National Well-Being," "They Know Not What They Do," "Christianity Not an Elective," "The Rock of Faith." Readers send in striking and quotable sentences from the sermons they hear for the very popular feature, "I Heard a Preacher Say."

Effective present-day preaching is represented each month by three or four timely sermons by men whose best efforts deserve more than a local hearing. THE UPPER ROOM PULPIT is not just another religious periodical. It presents the many emphases of the pulpit alert to its responsibilities—teaching, evangelizing, meeting current problems, creating Christian conscience in the community, and helping the individual grow in the Christian life.

THE UPPER ROOM PULPIT

A monthly periodical devoted to Christian growth.

Inspiring

THE UPPER ROOM PULPIT

Helpful

The Upper Room Pulpit

1908 Grand Avenue, Nashville 4, Tenn.

Please enter my subscription to *The Upper Room Pulpit,* the magazine of Christian growth, for one year.

$1.50 per year (foreign, $2.00)

NAME _____

ADDRESS _____

_____

WHY VISITATION EVANGELISM?

1. It is one of the very effective methods Jesus used.
2. It is a method Jesus taught his disciples and other followers, and directed them to use. (Matthew 10; Luke 10.)
3. It is cooperative evangelism, involving the help of the laymen as well as the minister in vital evangelistic contacts.
4. It is adaptable to almost all kinds of circumstances.
5. It goes out to people where they are and expresses Christian interest and concern.
6. It discovers the specific problem and need of an individual before any attempt is made to meet the supposed need or problem.
7. It is flexible as to time and number of contacts and content of the evangelistic conversation, giving the Holy Spirit opportunity to guide.

The Bishops Proclaim

General Conference

During the Year of Evangelism 578,317 were received on profession of faith and 485,417 were received by transfer. This is the largest number of people to be received by any church in any similar period in the history of the United States. . . . These thousands came to decision because ministers and laymen took the task of evangelism seriously.

When a church loses its evangelistic passion, it loses its life. The world will never be won for Christ by clergy and laity who conceive of the Christian task as simply shepherding a flock they have inherited. An unchristian world is to be won. The minister who knows he must preach Christ in the pulpit, instruct the members in our holy faith, serve the community and the world, knows also that he must seek out those who have never accepted our Lord. To seek and to save the lost is not only a phrase of historic interest but **an imperative of contemporary living.**

The evangelism of our Crusade for Christ made use of all proper evangelistic methods, but relied primarily upon house-to-house visitation. We properly honor the thoughtful and dedicated layman who becomes an evangelist and seeks to win his fellow to his Lord. . . .

The lessons learned in this evangelistic endeavor **must become common practice.** Methodism may well win **a half million members every year** for many years, and its leadership may inspire other churches to similar effort and similar results. This is the way to win the half of our population at present belonging to no church. May God's guidance and richest blessing be upon our Board of Evangelism as it plans for the morrow. . . .

—G. Bromley Oxnam, in *Episcopal Address*

Jurisdictional Conference

The Year of Evangelism achieved results that make it unique in the annals of Protestantism. Very humbly we thank God that he used The Methodist Church for gathering into the Kingdom an unprecedented number of new Christians. We feel that a major factor in this victory for Christ, and one worthy of special citation, was Visitation Evangelism. Evangelism, like the Gospel itself, is one and not a plurality. We have no need for the word in the plural form for there are not two evangelisms. In its essence **evangelism is the sharing with others** the priceless thing we ourselves have found, but there are many ways and means by which this may be done.

As a way of sharing this priceless treasure with others, Visitation Evangelism stands out as a kind of new discovery. It is strange that this should be true. Ministers have always solemnly promised to "visit from house to house" and all Christian people have always had the obligation to share personally with others the Christ they know. Perhaps then the very source of the method should call us to repentance—repentance for failure in the past. But if repentance for our sin of omission in the past is a right spiritual mood, even in the midst of success, then the genuineness of this repentance can only be sealed with a high resolution that this method of evangelism shall not be a passing phase of a quadrennial program but **an abiding, permanent, and approved way and means of sharing Christ with men.** We earnestly recommend to all our pastors and churches that Visitation Evangelism be lifted from the status of quadrennial tactics to the level of **a permanent strategy.**

—Walter W. Peele, in *Episcopal Address,* Southeastern Jurisdiction

PERSONAL EVANGELISM

by Fred C. Schweinfurth
Secretary, Commission on Evangelism
Evangelical and Reformed Church

The Greatest Work

Someone inquired of the aged Dr. Lyman Beecher, "What do you consider the greatest, the main thing any person can do?" The sturdy old hero of many an evangelistic campaign answered, "It is not to delve into the mysterious realms of science; it is not to engage in theological study; it is not to become a successful barrister, or physician or teacher, but the greatest thing of all is winning men to the Christian faith and cause, is for one person to bring another to Christ Jesus, the Savior and Lord of life."

Attributes of the Spirit

There are certain attributes of the spirit we must have and manifest if we are to be successful personal evangelists.

First, we must see to it that we are right with God. We must have a personal experience of the saving power of Christ.

Secondly, we must live more like Christ. Our life must be a validation of our faith. In short, we must be consistent Christians, practicing what we would preach.

Thirdly, we must have a deep concern for others, for their moral and spiritual well-being here and in the hereafter. We must come to recognize the value of every human life, even the lowest, most hardened sinner.

Fourthly, we must with utter consecration give ourselves to mastering the art of personal evangelism. While often a simple testimony, uttered stammeringly and hesitantly wins a convert to Christ, nevertheless our witness can become more effective and successful, if we employ the proper techniques, (approach, appeals, tact, and winsomeness). In other words, we must study to show ourselves to God as those approved, as workmen who have no need to be ashamed, rightly handling the word of truth.

Last but not least, we must seek the power of the Holy Spirit definitely for this work. We must approach our task not with a sense of our own sufficiency, or in any degree of self-confidence, but with a dependence on the eternal power to give the victory. We are not responsible for coversions, but we are responsible for introducing others to Christ and inviting them to know Him as Savior. All we need to do is to bring others into the presence of Christ and the Holy Spirit will do the rest.

What Now?

During a revival meeting a man prayed for the conversion of a neighbor, saying: "O Lord, touch my neighbor with thy finger, with thy finger, O Lord." Just then an inner voice said, "You are God's finger. Did you ever speak to your neighbor about Christ and the Christian life? You go touch the man, and your prayer will be heard."

The man arose. His conscience was awakened and accused him. Almost a life time he had lived near his neighbor and not once had he spoken to him about his relations to Christ and the Christ-like way of life. Hundreds of opportunities came and went, but the conversation at such times was not about the one thing needful, but about the weather, crops, politics, business, etc. The blessed privilege and imperative duty, the first business of a Christian to witness for Christ had been left unfulfilled.

How is it with us?

HOW
to Order Materials for
VISITATION EVANGELISM

Prospect Cards—If you "start from scratch" order at least half as many as you have members.

Record of Commitment Cards—Order at least half as many as you do Prospect Cards.

Visitation Agreement Cards—Order twice as many as you expect to have visitors.

Instructions for Evangelistic Workers—Order one of this folder by Guy H. Black for every worker you will have, plus a few extra.

Assignment and Report Envelopes—One for each team for each time it goes out. Order 50 for 25c or 100 for 50c and keep a supply on hand.

Preparation and Organization and **Assimilating New Members**—Order a few for the pastor, membership committee, and Fellowship of Evangelism—from two to ten.

SURVEY MATERIALS

Friendly Community Study—Order a copy of this folder for every one who assists with the survey.

Friendly Community Study Cards—Order one for each family in territory to be surveyed. You will need more than you think.

Friendly Community Assignment Envelopes—One for each team each day, and a few extra.

Order from TIDINGS on order blank in this magazine or folder inserted in the October issue

World-wide Bible Reading

THE BOOK OF ALL NATIONS

Universal Bible Sunday

by James V. Claypool
Secretary, Department on "Use of the Bible"
American Bible Society

The theme for World-wide Bible Reading and Universal Sunday in 1948 is "The Book of All Nations." When the Board of Managers and the Advisory Council of the American Bible Society decided that this should be the topic treated this year, a little imp inside me poked through and chirped a sour note, "Why not call it 'The Book of All Notions'?"

It sometimes seems as though the unreligious and nonspiritual people of our day are particularly eager to hang their notions—every crackpot idea, peculiar prejudice and narrow program—on some verse from the Bible, or their interpretation of it. The way to overcome this is to overwhelm them with a flood of Bible truth which is both fundamental and universal.

All Nations?

Is not this old Book, written in Hebrew and Greek but translated in whole or in part into 1,090 languages and dialects of every latitude, truly The Book of All Nations? It is a book that interested the Jews, the Greeks, the Romans. Today it is read in all continents by Easterners, Westerners, Northerners, Southerners; by the blacks of Central Africa, of the Congo, and of the Transvaal; by Chinese, Japanese, and Hindus; by the inhabitants of the Fiji Islands, and those of Labrador.

It has been studied and criticized as no other book, and is still the most widely read book. It is a book that has been preserved to all nations in spite of time and disaster, in spite of attempts to destroy it. It is still a best seller, much more so than the most sensational novel ever published. It is the only book that in the course of the last 150 years alone has been circulated in a billion and a half copies (in whole or in part). It is available to nine-tenths of the human race.

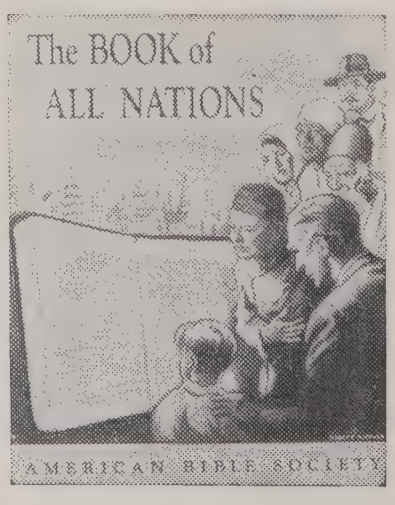
Useful When Read

The Bible is of worth and value only when it is read. It is not a religious object to be praised, venerated and extolled, but is to be used. A minister can promote Bible reading in a local church and interfere with none of the usual ongoing activities. It interrupts no other program. Bible reading plans can be encouraged simultaneously with any other program for the congregation. In fact, it will be found to be the most valuable supplement possible to any other emphasis of church faith and life.

Bible Sunday

Universal Bible Sunday has been traditionally observed early in December. For a generation most American Protestant churches have annually designated Bible Sunday as the second Sunday of December. On Christmas Day the coming of the Word Incarnate is commemorated, and it is wholly fitting a few weeks prior to the Nativity to give thanks to God for the gift of His Word. Deprived of the Book, we would have no record of the life of our Lord, and Christmas would soon lose its meaning.

December 12, 1948, is the day. Bulletins or church calendars with the inside pages blank are provided free by the American Bible Society. They may be used as supplementary to the usual bulletin service. The Bible Society also issues an annual brochure for Bible Sunday for the exclusive use of ministers, gladly supplied on request to any Bible Society office.



If an offering is taken to help supply Bibles for many needy countries of the world which are Bible-hungry, it should be designated for the "Bibles Now" fund of the World Recovery Program. A Bible motion-picture may be shown at night, perhaps one from the American Bible Society, or else a new Bible stereopticon set or at least a set of Bible wall placards displayed. A union community service in the evening frequently helps the Bible cause and results in added church publicity and community interest.

World-wide Bible Reading

The Fifth Annual World-wide Bible Reading gets under way on Thanksgiving and runs until Christmas. Universal Bible Sunday falls in the middle of this period. Free bookmarks in any desired quantities listing the selected readings are again available from Bible Society offices. Everyone present at all meetings in the church the week previous to Thanksgiving should be given a bookmark. Any general mailing going out from the church office during November should include a bookmark. Neighborhood visitors may see to it that each family in the community has a bookmark not only for themselves, but to send to members absent from home. Millions of people in America and all over the world will be following these same selections.

Your Bible committee can see that the bookmarks reach hospital patients, shut-ins, prisoners, doctors' offices, reception rooms, lodge and society meetings, and stores where they may be laid on the counter or included in parcels when wrapped. Organizations of the church can certainly see that their own membership is covered in receiving bookmarks, and the daily readings can be reprinted in any publications they may have.

During the period some pastors will want to lift up the habit of family worship and family altars. The American home needs the Bible. Simultaneous, concerted Bible reading is a tie binding families together. There is absolutely nothing that can so put a wall of protection around the sanctity of the home as the reading and study of the Bible. Husbands and wives find their love purified and foundations laid which nothing can ever shake. Children who are customarily wild, unruly and disobedient experience streams of blessing for body, mind and soul as they read the Bible with their parents and see that the parents' lives are in accord with the pattern of The Book.

The Word—Now

Jeremiah was being taunted by the ungodly with the sneering question, "Where is the word of the Lord?" Many ask the same question today. In sincerity of meaning we of this day would join in the answer to "let it come now." (Jer. 17:15.) The Bible is able to come now—to people abroad who crave it, to people at home who need it—if faithful pastors will follow after the aids to getting it read.

The picture on the preceding page is that of the poster for World-wide Bible Reading. This picture, together with the daily readings and "How to Find Help from Bible Readings," on this page, is on the bookmark which may be obtained free from The American Bible Society.

Many pastors will want to print these readings and helps in their church bulletins.

DAILY READINGS
Thanksgiving to Christmas

NOVEMBER

Day		Book	Chapter
25	Thanksgiving	Psalms	103
26		Psalms	90
27		Psalms	91
28	Sunday	Psalms	23
29		Ephesians	6
30		Philippians	4

DECEMBER

1		John	17
2		Revelations	21
3		Psalms	121
4		Psalms	27
5	Sunday	Acts	17
6		John	15
7		Hebrews	11
8		Romans	12
9		John	3
10		Romans	8
11		John	14
12	Bible Sunday	Matthew	13
13		Luke	14
14		Luke	15
15		Luke	16
15		I Corinthians	13
17		Isaiah	55
18		John	1
19	Sunday	Mark	4
20		Matthew	5
21		Matthew	6
22		Matthew	7
23		Isaiah	2:1-5; 9:1-7
24		Isaiah	11:1-9; 40:1-11
25	Christmas Day	Matthew	2

Children studying the Word of God from the New Testament in the Chinese Grace Faith Mission at 63 Chrystie Street, New York City. The first girl sitting at the left table is nine and can name the 66 books of the Bible, quote many scripture verses, and give their location. The first boy, five years old, can name the 27 books of the New Testament. The pastor of this mission is also Chinese Chaplain to all the institutions of New York City and preaches the Gospel at the penitentiary.

How to Find Help From Bible Reading

1—Read slowly and prayerfully. "Not shots but time exposures" should be the rule.

2—Read keenly and thoughtfully. Imagine the scenes.

3—Read obediently. Search for the personal message each day's passage has for YOU.

4—Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance, when He guides, follow.

5—Underline passages which strike fire. Copy them and repeat them aloud.

6—Memorize one key verse daily.

7—Set aside and keep a definite daily time for reading.

8—Make it a habit; enter the New Year as a daily reader of the Bible.

For additional free copies of this bookmark, or to send contributions to further this program of reading write to

American Bible Society, Dept. U
450 Park Avenue, New York 2, N. Y.

The American Bible Society reports a distribution of 9,310,439 copies of the Scriptures in 167 different languages during 1947. Calls for Scriptures in this country reached a total of 4,020,683 copies while 5,289,756 volumes were used in its work abroad.

The response from individuals to the Society's program of World-wide Bible Reading, observed from Thanksgiving to Christmas, exceeded by more than sixty per cent that of any previous year. The Society reports an increasing interest in the use of the Bible as shown by the volume of requests received for over 900,000 of its complete list of daily Bible readings for 1948.

The American Bible Society during 1948 has been asked to furnish 7,856,000 copies of the Scriptures. These requests have come from fifteen countries. The books will cost $2,010,700 over and above its regular program. The Society stands ready to supply the books, but it must look to the Christian people of America to furnish the funds.

THE CHURCH BUS--*Three Stories on . . .*

at Willow Creek Church
Mishawaka, Indiana
by Don LaSuer, Pastor

How We Obtained the Bus

First we surveyed the community to find if there was need for a bus—the need was established. Our community is a fast-growing one on the outskirts of Mishawaka, Indiana. We found that many of the people depend on public bus transportation which is entirely inadequate on Sundays. Moreover, many residents of our community who held membership downtown, but have moved our way, were going downtown less frequently and were willing to send their children to our church school on our bus.

Then we distributed information about church buses to our official board and other interested members, and we discussed it thoroughly, pro and con. Finally the board approved the purchase of a bus.

This made it up to us to get a bus. So, first, we chartered one for several weeks. This was through the interest and stewardship of one man who paid for the bus for six weeks, while the project was tested. It worked. So we then bought a bus from the local bus company, which was very generous in their price.

Service of Dedication

We dedicated our bus at a regular church service. Our actual ritual of dedication was as follows:

OFFERING FOR THE BUS

PRESENTATION OF THE BUS

LITANY OF DEDICATION

Leader: To the glory of God our Father, to the service of our Master and His Church, and to the guiding presence of the Holy Spirit.

People: We dedicate this bus.

Leader: For the promotion of His Spirit and teaching in our community.

People: We dedicate this bus.

Leader: To build a Church with an open door, a redeeming gospel, an evangelistic spirit, and a practical service to all people.

People: We dedicate this bus.

Leader: In memory of those who have served this Church before us, in gratitude for all whose faith and gifts make this work possible, and with hope for those whom we shall serve.

People: We dedicate this bus.

Results

The bus was not a cure-all, and we didn't expect it to be. But we are quite satisfied with the results.

1. Many new families not identified with the church have been introduced to the church and now claim it as their church. We first reached their children.

2. Our youth work was increased considerably. The evening session of the M.Y.F. has increased in numbers greatly because of the solving of our transportation problem.

3. Our Daily Vacation Church School was helped by the use of the bus. In fact, we could have filled another bus, if we had had it, and had there been room at the church for additional children.

4. The bus is a good advertisement. People are talking about Willow Creek Church as an active church. To them the bus is an evidence of evangelistic spirit—of reaching out, of wanting others—it is a real invitation to church.

5. In a new community people are reluctant to leave their old churches even though they attend less and less frequently. They do wish their children to attend—and are willing for them to come on the bus. This helps to bring the whole family into our church eventually.

Suggestions

1. Make sure the bus you buy is in good repair. It is to carry very valuable cargo.

2. Be sure of good drivers. The pastor shouldn't be counted on to drive, except in emergency cases or at times when only he is obtainable—as on week-days for Vacation Church School.

3. Adequate insurance is a must.

4. Establish a route and stick to it. Keep faith with your schedule.

5. Elect a bus committee to decide when and where and by whom the bus can be used. We have a committee of three who see to the upkeep of the bus and to determine the policy for its use.

at Grass Valley, California
by Donald A. Getty, Pastor

Six months ago the First Methodist Church of Grass Valley purchased a bus. The town of Grass Valley has a population of only approximately 5,000, but there are several outlying subdivisions that bring it to well over 11,000. These new units have been erected in the last five to seven years. For some time the Methodists have considered how they might more effectively serve these people. Some of the people were coming into the Grass Valley church

. . . "How We Started Bus Transportation"

but not nearly enough of them. The possibility of erecting a chapel or two in these areas were discussed, but the the idea was abandoned for the population in any one subdivision did not justify the erection of a church. The church in Grass Valley provided a plant that was adequate for expansion.

We then investigated the possibility of securing a bus and discovered we could buy one from the War Assets Administration for $580. This we did. It was a 29-passenger International. We spent another $500 repairing, painting, and buying new tires. A very fine garage was erected to provide permanent protection.

We next prepared a schedule and route. It was our plan to make two trips each Sunday morning leaving the church at 8:45, for the first run and completing the second run by 10:00 o'clock. Postal card schedules with places and times were printed and sent to every family in the outlying areas and to the membership of the church. A very large advertisement was placed in the local paper on several Saturdays. Mention of the bus was made in the church paper and bulletin from week to week.

The beginning of the bus transportation project was not very encouraging. We brought in only six children the first Sunday. Within six weeks, however, 65 to 70 boys and girls were coming each Sunday on the bus. Some were boys and girls who had been coming before, but the net result was that our average attendance in the first six months of bus operation jumped from 201 (last year's average) to 236. In that period there was no appreciable increase in population.

Besides increasing the attendance of the Sunday school and the effectiveness of our service to the community, the bus and its provision of free transportation has made hosts of friends for the church. Another advantage is the opportunity we have to use the bus on various trips with the youth of the church. They get great enjoyment out of filling the bus full and singing all the way to some Convention or Rally. The Official Board of the church enthusiastically endorses the project.

We have set up a Bus Committee which handles matters of policy and operation. Any group of the church may use the bus at a flat rate of fifteen cents a mile. The committee furnished the gas ond oil. Naturally the heaviest load falls on the Sunday school, but they are willing to pay the cost because of the increased attendance that has been the result.

The public schools go after children, and it is time that the church does the same. We've been waiting for them to come to us, but it is time we start going out after them, if we intend to do a thorough piece of work in Christian education to those who need it most.

---

at Smyrna, Delaware
by Robert E. Green, Former Pastor

I gladly comply with the request to tell how we inaugurated bus transportation for our church at Smyrna, Delaware, although my pastorate there terminated at the recent Annual Conference.

There are no country churches within a radius of five miles of Smyrna. Three rural Methodist churches have been closed and two of the buildings sold.

Here are the facts concerning the inauguration of our bus transportation at Smyrna, Delaware.

A survey revealed home after home where the people stated that they were Methodist but were inactive and the children did not attend church or Sunday school. The farmers claimed that during the war their help was so limited they could not bring their children to church. The only solution was for the church to make it possible for them to have transportation. So we established the bus route, paying $8.00 per Sunday for this service. Usually 30 to 40 children, young persons, and adults were brought by this bus. This service immediately brought a friendly relationship between the rural people and the church. Many of the mothers were willing to cooperate and glad for their children to attend. One girl of sixteen, who came from a large family, stated that she had never attended a Sunday school or church. This rural section was practically all Methodist with a few Presbyterians and Catholics.

Before I left Smyrna we were sending our bus to Woodland Beach also, where there were about fifty homes. These people began to send their children, for many who lived on the Beach did not have automobiles, and it was about eight miles to Smyrna.

As a result of this bus transportation, many children have been baptized, many children and youth have united with the church, and some of the parents have become interested and are attending church, a few of them having already united with the church. One mother has taken office in the Woman's Society and is now the Secretary of Spiritual Life.

We had nine in one family to unite with the church. Some of these young people are becoming active in the youth work by singing in the youth and children's choirs and becoming interested in other youth work of the church.

When visiting in these homes I would leave some literature, such as *The Upper Room* and other reading material.

One of the greatest opportunities The Methodist Church has today is to minister to the people of the countryside, and one of the best ways to stimulate their interest is through bus transportation. The bus has increased the attendance of the church school at Smyrna and established a very excellent feeling among the farmers in renewing their giving to support the church. One farmer, feeling the value of this bus, gave $25.00 one year to help defray its expense. Even some Catholics used the bus to attend the church school.

The church must go to the people in rural sections today, if they will not come to the church otherwise. The officials of the church are sold on the service of the bus and its results, and I believe firmly that many of these rural people who were unchurched will become active and interested people in Kingdom Building.

Photo by Loyal M. Thompson, Kewanee, Ill.

Shoe Shine

The Chinese proverb that tells how many words a picture is worth probably was not intended to refer to sermons, but many a good sermon idea is presented in a picture. Dr. Loyal M. Thompson of the First Methodist Church of Kewanee, Illinois, has a knack of capturing sermon ideas and sermon starters with his camera. Last winter he snapped the above picture of a policeman getting his shoes shined and, at the same time, getting some spiritual sunshine for his heart by reading *The Upper Room*. "There's a sermon here."

Many people are discovering that copies of *The Upper Room* perform an effective ministry when they are left in waiting rooms, lobbies, in fact wherever people have to wait for a time. The example of the policeman reading *The Upper Room* while he waited to have his shoes shined is another example of the same thing.

"I Furnish the Smile"

"*The Upper Room* is accomplishing much good, it is like a beneficent spirit moving about the world blessing everything it touches. For years I have gone through the wards of our large Pittsburgh hospitals reading and commenting from it with good results. In my opinion, ill people need two medicines in addition to that which the doctors prescribe: Prayer and a Smile. We find the medicine of prayer in *The Upper Room*. I furnish the smile."

—*Albert G. Curry,* District Superintendent, Pittsburgh

A Scottish Lass in Poland

I hope you will forgive me for troubling you, but you see I am a Scottish girl who came here with my husband and I received a few books among others from a woman with a heart of gold in America. She may be known to you, if she is not she should be. She has been sending things to someone here and I got her address and asked for a few English books. After I had sent her this letter, I was cross at myself for asking a stranger for books and felt so ashamed. Instead (as I had expected) getting a sharp reply she sent me a kind letter and a bundle of books. I feel she has been directed by God because I had lost heart here and had been grumbling at everything and have kind of lost touch with God because I have been to the Chapel a few times, but not to understand the Polish is a bit of bother and how can I admit I have been to Chapel and see everyone around me singing and praying and I sitting and "not feeling a thing." This is terrible and I hope with your help to get over this.

Could I dare to ask you to pray for me? Sometimes I feel lost and bewildered and don't know what one should do for the best, but I am hoping with the help of your books to find my way back again. I hope so. By the way if you have any of these books written in Polish, I feel that there are many to whom they would be welcome. You know even writing this letter makes me feel better and your books (called *The Upper Room*) really and truly have and are helping me.

Respectfully,
Christina Poneta.

The Upper Room received this interesting letter from Mrs. C. Poneta, Hutowa 20, Luban, Polwy Slowsky, Polska (Poland). Because of its interest we give it to you just as it was written.

FAITH IS A FAMILY AFFAIR

THE UPPER ROOM . . . world's most widely used devotional guide . . . is carefully planned to aid the family as it meets the problems, the cares, the sorrows and the victories of day by day living. Use it to keep alive the family's faith!

Place your order TODAY and receive the current bi-monthly issue. *Ten or more copies to one address, 5c per copy, postpaid.*

THE UPPER ROOM
Nashville, Tennessee

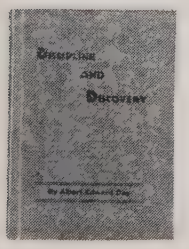
PARISH
CULTIVATION PLAN
---I'M FOR IT---

by Joseph C. Shipman
First Methodist Church
North Tonawanda, N. Y.

I feel that one of my main tasks as a minister is to urge individuals and families to cultivate personal and group devotional habits and attitudes. I have been using The Parish Cultivation Plan which makes sure that each family has one or more copies of *The Upper Room.*

Many testimonies have come to me of the value of this plan. People tell me that since they have been receiving *The Upper Room,* they are using it where they never did before. This is a convenient way to urge and encourage personal and family devotions. I believe that there is always a chance that my people will use *The Upper Room* if I see that they have a copy; on the other hand, I can be sure that they will not use it if they do not have it. Used or unused, it is bound to have some influence on the family because they know of the interest of their church and their pastor in personal and family religion.

The Parish Cultivation Plan! I'm for it.



Discipline and Discovery

ALBERT E. DAY

A practical aid to men and women seeking to develop practices that will aid them in achieving a deeper spiritual experience.

35 cents—3 copies $1.00

The Upper Room
Nashville 4, Tenn.

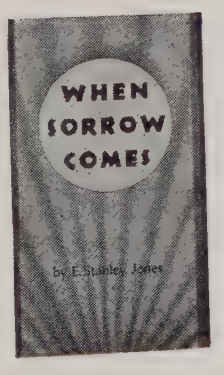
ITALIAN TEACHER
Calls for Spiritual Helps

Giuseppe Giustino, shown with some of his students in the above photo is a "State Teacher" in Italy—that is, a teacher in an elementary school. He says his goal consists in "trying to help my people spiritually and materially." He has found some people in the U. S. A. who have been able to lighten that load he has been carrying. "In this manner, through our Lord's help, I have been in condition to distribute among poor folks some food and clothing."

Mr. Giustino writes to thank for a shipment of back copies of *The Upper Room* which were sent to him for distribution among those people who can read English. "Every page of *The Upper Room* represents a fresh source of faith."

Describing the needs of his people for spiritual help of a different kind than they have been getting, he quotes from *The Upper Room* nine attributes of the Christian faith which would be immensely helpful to his people.

The Upper Room Comfort Series



These eight booklets can perform an important service for you in your ministry. They can be your messengers in times of sorrow and distress. They are useful in your visiting. Many pastors like to slip one into an envelope to mail to a person or a family. You will be amazed how many of these will be picked up from the literature rack in your church. None of us know of secret burdens that these booklets will help to lift.

Put this ministry into your church budget

Prices: Single copy 10 cents, twelve copies for $1.00, 100 copies $6.00. (Sample set—one each of all eight—50 cents.)

The Upper Room
1908 Grand Avenue Nashville 4, Tenn.

Overcoming Discouragement
ROBERT E. SPEER
The Mystery of Pain
LESLIE D. WEATHERHEAD
When Sorrow Comes
E. STANLEY JONES
Comfort Ye My People
GRACE NOLL CROWELL
The Christian and His Sorrows
W. A. SMART
When Disappointment Comes
JOHN J. BUCHANAN
When Loss Comes
HORACE G. SMITH
How Does God Guide Us?
E. STANLEY JONES

SANGSTER OF ENGLAND

Speaks the Word of Evangelism with Authority

by Edward J. Rees, Pastor
Mount Vernon Methodist Church
Danville, Virginia

Methodist's Ecumenical Movement brought Sangster to these shores. He stirred hearts to their depths—in Massachusetts, in Virginia, in North Carolina, in Georgia, wherever he went.

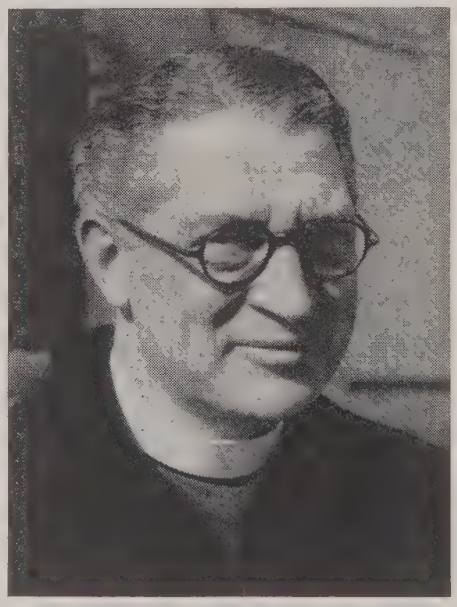
When Dr. William E. Sangster of Central Hall Methodist Church, London, spoke at the Ecumenical Conference in Springfield, the delegates were convinced that he not only spoke with authority but with a warmth of heart, a fervency of spirit, and a depth of soul which were most convincing. His evangelistic passion was in marked evidence.

In England he preaches to evening congregations of 2,500 and 3,000. Quite recently the Queen spoke from his pulpit on the importance of faithful Bible reading.

There was nothing sensational about Sangster's words, unless it was the sensation caused by utter frankness and simplicity of speech. He brought his fellow Methodists to a reconsideration of the truth and dignity of the Scriptural and Wesleyan teaching of holiness, saying, "There is no *holiness* without *wholeness,* for the two words stem from the same root." "Holiness must abide in the kitchen as well as in the convention." (See his book, *The Path to Perfection.*)

Can we ever forget his Springfield sermon in which he emphasized the *homing* instinct of the soul? "Hungry we are for God"; "Thou hast made us for Thyself"; "The prodigal went away, but he never lost knowledge of the way back to the Father's house." "When I was a little lad," he said, "playing in the streets of East End, my mother would sew my name in my cap, and if I ever got lost, I'd just take off my cap, show it to a bobby, and he would direct me back home. Man is like that; *he keeps up with his home address,* whether he wanders, or keeps in the middle of the road." This is the simplicity of the evangelism which he presents.

Yonder, only a brief number of years ago, as a Sunday school lad of City Road Chapel (Wesley's Church), came Will Sangster to be recommended for local preacher's license. Later he was to receive his Ph.D. degree from Cambridge, and to be sent on his way preaching in the greatest and most influential Methodist pulpit in Great Britain, declaring the Good News with a winsomeness possessed by few. His is a graciousness in social circles and a wit in conversation and preaching (often used to get across his point), a mellownes in sympathy, and a physical alertness comparable with the physical powers of John Wesley. One constantly



William E. Sangster

marvels at his strength and readiness to be on the wing. All through his ministry there has been a contagious mental alertness and spiritual vigor.

War Experiences

Because Sangster was commissioned by the government to be in charge of "The Shelters" in North London, during the Blitz Season, he got close to the bleeding heart of London. Hear him describe some of his experiences: "More than once we would put the few remains of a body in a sack, lay it tenderly in the folding casket, and give it back to the family." Then, with tear-filled eyes, he said, "There were times when we could not find any trace of the body, and a bag of sand was placed in the casket and given over to sorrowing loved ones." "In the shelters we were convinced that drunkenness was a problem, and we were told that if we won the battle against alcohol in the shelters, we would hold up the morale of London and win the war."

With most graphic utterance and tenderness of approach, Sangster could describe some of the battles underground—against alcohol. Coming to a grand climax, as his strong body rose with his keen intellect and warm heart he would say, "Beloved, we won the battle in the shelters against alcohol, and we must win it in the homes and legislative halls, in the streets of our cities and lands."

"For five years and one week (Sangster emphasized the *one week*) we lived in the shelters. Times were not always conducive to prayer. Some humor was much in demand." Sangster liked to relate the incident of a man who said he would never resort to protection in the cellars, until one night Jerry's bombs began to fall in a cemetery nearby and a piece of tombstone fell on this man's bed. In the dim light the man read the poorly inscribed words on the broken tombstone: "Sacred to the memory of —." Then, he made his way swiftly to the shelters. The tombstone's inscription was too evident.

An Inspiration to Ministers

When one hears the voice of Sangster he knows that God is not dead, that the Church in England has not "thrown in the sponge." Bishop Arthur J. Moore in commenting upon his lecture at Emory University, stated, "In my eight years in Atlanta, I am convinced that this is one of the most inspirational series of addresses on evangelism to which we have listened." Sangster spoke with dynamic and convincing authority, and told the preachers at Emory, "Our sin as preachers is our effort to say something *new,* when we should say something *true,* and speak it as though it is true."

Conscious of the fears of this hour, he reminded us that "not even when Rome fell was there more fear than today. The Magnificat is more eternal

than the Internationale. Fear is the best regulator of traffic." And of joy, he said, "Be joyous; don't ever try to refine your ethics. Some people seem to think that a man cannot be born again unless it occurs in a refrigerator."

To the preachers he tenderly said, "You rate with God. Every person does. While in a great building in London, a bomb came down, shattering many objects, and when all had finally stopped shaking, I went out to notice a hole in the ground, fifty feet across. Lying beside the great hole was a sparrow, its body still warm; and, as I held it in my hand, I inquired, 'Are not two sparrows sold for a farthing?' My brothers, you are worth more than sparrows. *You rate with God.*"

It was my privilege to be with Dr. Sangster on several occasions and to have him in my home and church. In private conversation I expressed the opinion to him that Gandhi would live longer in memory and influence than Churchill. To this he replied, "Your comments on Gandhi I find deeply moving, and indeed I share them. His immortality, already assured, was made doubly sure by his martyr's death. It is dangerous in this world to be good, and our immense reliefe is that he did not fall at the hand of a Moslem. What would have been happening in India now if such had been the case, I don't care to contemplate. I still believe that some of his statesmanship was strangely awry, and I would not contradict him when he said of himself, 'I have made mistakes of Himalayan dimensions,' but he was one of the world's great men despite those mistakes, and he will live in memory while our race lasts."

England's Great Layman

Again and again this great English preacher would speak of the spiritual roles which were being played by good Methodist laymen, numbers of whom were holding important posts in the government. Did not Wesley, under the advice of his mother, use laymen? There are more lay preachers in English Methodism today than ordained clergymen.

In a conversation around our breakfast table, he told of preaching on one vesper occasion in Scarboro Methodist Hall, which was filled to its capacity of about 3,000 people at 6:30 o'clock. One of the ushers came to Dr. Sangster saying, "There is an old gentleman who says he wants to come in. He can't get in, and wants to see you." Leaving the pulpit, Sangster went out to discover the presence of Joe Rank, the great layman of English Methodism whose millions had helped to build Preaching Halls in many of the great centers of England, and who had given many thousand pounds to help build the very hall to which he was seeking admission.

Seeing Mr. Rank, Dr. Sangster said, "O, Brother Joe, come on in; every seat is taken, but you can sit in the preacher's chair." "No," replied the great miller, "that will be too conspicuous. Get a lad to sit there, and I'll sit in the lad's seat—I just wanted to hear the Gospel preached this evening.

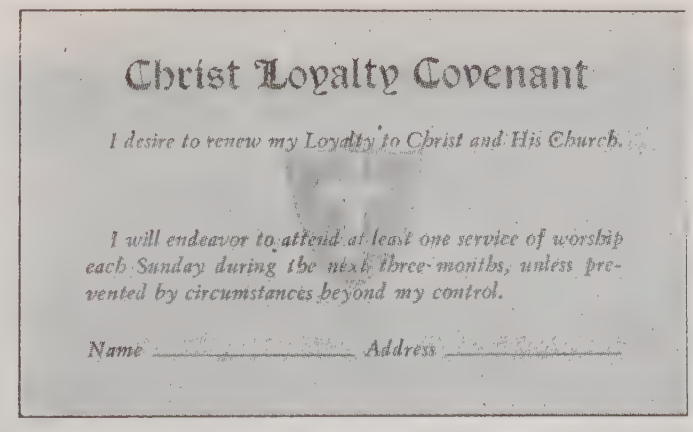
In delivering his message that night, Sangster emphasized the fact that "indecision is already decision." A half hour after the sermon he was notified that an old man was waiting in the vestry to speak to the preacher. As Sangster went in, he discovered Brother Joe Rank again, head in his hands, wistfully looking up to say, "When I was a young man I wanted to preach, but a relative told me I could not preach, and advised me to stick to my business. I then went back to work in my flour mill. At the beginning, I stayed so close to the business that I literally slept on the flour sacks and prayed for a favorable wind to turn the mill." Sangster reminded Mr. Rank that, through his generosity and stewardship, he had been "preaching" throughout England for many years; and the man who was near his eighties and had been the wealthiest man in England for a long time, and whose products today feed most of the people who live in England, felt a strange warmness around his heart on account of the preacher's kind words of spiritual guidance and authority.

Such are the words of Will Sangster on all occasions. They become the transforming truths of the great and eternal evangel.

If you did not start your "See You in Church Sunday" loyalty attendance crusade on World Wide Communion Sunday, you may yet start it and let it run through Christmas.

In this case read the articles in September and October SHEPHERDS and order the materials listed therein, substituting the Christ Loyalty Covenant cards pictured below, for the World Wide Communion Covenant card.

Register the attendance in your services on several Sundays during October, November, and December, thus locating prospects as well as being able to follow up absent and inactive members. For this purpose order from TIDINGS, 1908 Grand Avenue, Nashville, the "Attendance Registration" cards—one for every person present.


Christ Loyalty Covenant

I desire to renew my Loyalty to Christ and His Church.

I will endeavor to attend at least one service of worship each Sunday during the next three months, unless prevented by circumstances beyond my control.

Name _____ *Address* _____

Two Youth Camps Promoted by Con

These pictures show the young people who attended the two youth camps held on successive weeks this summer at Percy Quin Park, McComb, Mississippi, under the auspices of the Mississippi Conference Board of Evangelism. It was intended to have only one camp, but the number who wanted to attend was so large that plans were changed. Three districts sent 203 young people and workers the first week, and the other three districts of the Conference sent 315 the second week. Even then camping facilities were crowded.

These camps were a source of inspiration, salvation, and renewed consecration to all who attended. A total of 157 were converted during the two camps, and 82 young people surrendered their lives for full-time Christian service, including many young men who answered the call of God to preach the Gospel.

"These camps did not just come about in an accidental way," writes Thomas A. Carruth, pastor at Biloxi and the Conference Secretary of Evangelism. The first camp sponsored by the Board of Evangelism was in 1946 with an enrollment of 98, of whom 45 were converted and 19 gave themselves for full-time Christian service. The 1947 camp witnessed an enrollment of 360, with 77 conversions and 88 surrendered lives for full-time Christian service.

A total of 27 ministers participated in the camps as counsellors, deans, recreation directors, life guards, teachers, and otherwise, while 27 women from over the Conference, most of them pastor's wives, assisted as counsellors. A full program was undertaken at each camp, both for the Intermediates and for the Senior-Young People. Pastors taught the Intermediates Courses on "What Does It Mean to Be a Christian?" and "What Does The Methodist Church Believe." Other pastors taught Senior-Young People's Courses on "The Methodist Doctrines," "Go Forth and Preach," "Life and Message of Jesus," and "Great Christian Beliefs."

"We were extremely fortunate in having Rev. Aubrey C. Walley, full-time worker of our Conference Board, to organize and direct these camps," says the Conference Secretary of Evangelism. "No one knows the vast amount of detailed work he did in promoting these camps." The young people enjoyed a well-rounded program of recreation, classes, and evangelistic services.

The morning watch speaker was the Rev. E. W. Ulmer, Conference Director of Evangelism.

The platform speaker for the first week was the Rev. Dennis Kinlaw, of Schenectady, New York, while the Rev. Waddell Roberts of Tracy City, Tennessee, was the speaker for the second week. Both of these men did outstanding jobs and their challenging messages will long be remembered. Straight-forward Gospel messages were delivered that appealed to conscience and soul, followed by an invitation to come and kneel at the altar. Those who knelt at the altar could remain as long as they desired in prayer and consultation with the ministers present.

During the latter part of each week, after scores were converted, sermons were preached on the need of giving lives to full-time Christian service. How God calls a person was explained, and the need for workers was presented.

Concerning those who were converted, Thomas A. Carruth writes: "Most of these young people had never been converted. Some of them had been and were reclaimed after having gone back into sin." "The names of these young people," says Aubrey C. Walley, the camp director, "are

Courtesy: The Al

ence Board of Evangelism---518 Attend

sent to the pastors and a story about the camp. In most cases we have found that the young people had already let the church know about their new experience and surrender to full-time Christian service. Sad to say, some pastors do not know how to use them."

"The majority of these young people turn out to be excellent workers in their local churches. A number of the young men have already been licensed to preach, others are preparing to be licenced, and a number of girls are making definite preparations for the mission field. One young preacher, who answered the call to preach at our camp in 1946 is now serving Clara Charge. His charge had never had any young people at our camp before, but he brought five young people this year, and they went back and set their church on fire. One felt the call to preach after he got back home."

At the Senior High School about 75 were present, at the Junior High Camp about 120, and at the Adult Leadership Camp about 200. The platform speakers at these camps were, respectively: Brodace Elkins, pastor at Cheyenne, Okla,; Robert Templeton of Geary, Okla,; and James S. Chubb of the General Board of Evangelism who spoke on "The Effective Use of Prayer" in the mornings and "A Practical Evangelism" in the evenings.

At the Adult Camp a course on prayer was conducted by the W.S.C.S.; a young adult rally and banquet was held; the Conference Board of Lay Activities met; and the district superintendent and district lay leader conducted a daily forum and a daily planning conference. District objectives were worked out in detail and mailed to each church. A picture taken at this Adult Camp will appear in next SHEPHERDS.

One District Holds Three Camps

Three camps in three successive weeks were conducted by the Clinton District (E. L. Jorns, superintendent) of the West Oklahoma Conference at the District Camp Grounds at Hydro, Oklahoma.

The District owns a large dining hall located within the Hydro public park and a half block of land adjacent to the park. On this land there is an auditorium and a dormitory for men and boys. This property has been acquired and the three buildings erected within the last three years, and a dormitory for women and girls is soon to be erected. The playgrounds and the modern swimming pool in the Hydro park were used by the camps.

New Youth Institute

A new youth institute in the Southern Illinois Conference is reported by C. B. Johnston, pastor at Salem, Illinois. While the Conference has hitherto had annual youth institutes operating with capacity attendance at Eldorado in the southeast and at McKendree College, Lebanon, in the northwest, the new Epworth Institute is at the Interdenominational Campground at Louisville, Illinois.

A total of 187 young people registered at this Institute this summer, and there were 59 pastors and leaders present, besides a large number of visitors at the evening services. In the study courses and interest groups special emphasis was placed upon art, drama, craft, and music.

We Must Evangelize

WITHIN AND WITHOUT

A program of evangelism in two directions
by the Oregon Conference Board of Evangelism

Within the Church

(1) The spiritual life of our ministers, without exception, needs deepening. To this end we ask each District Secretary of Evangelism to plan with his District Superintendent a series of spiritual life retreats for the ministers, aiming to have each minister attend at least one retreat during the year.

(2) The spiritual life of our laymen, without exception, needs deepening. Therefore, we urge that numerous laymen's retreats be held as extensively as possible throughout the Conference. We strongly recommend the wider use of *The Upper Room* as a means to the establishment of the family altar. The Parish Cultivation Plan devised by the General Board of Evangelism is a very practical method. *The Upper Room* may be either personally delivered to the homes by teams of visitors or mailed out, accompanied by a pastoral letter. Let there be an altar in every Methodist home.

(3) Our children must be led to a definite decision for Christ and prepared for church membership. Every pastor is required by the law of the church to see that this is done. Instruction classes, using standard Methodist texts for various age groups should be used. Excellent membership manuals for this purpose are available from The Methodist Publishing House.

Outside the Church

(1) The unchurched masses must be reached for Christ. The Master's words still apply. "Go and constrain them to come in." The rank and file of our members must be inspired to rise up and literally invade the unchurched homes of the community with the gospel. There is no substitute for the personal interview, in which a Christian churchman squarely confronts his fellow citizens with the claims of Jesus Christ upon his life. Such a personal challenge is a debt which every churchman owes to his community. The spiritual rebirth which is experienced by the individual laymen who thus engage in aggressive personal evangelism, and the new zeal which consequently pervades the whole collective enterprise of the church, constitute the most imperative need in modern Methodism. Therefore, visitation evangelism should be a red letter week on the calendar of every parish. There should be at least two special visitation crusades in the year—one in the fall and one in the spring.

(2) In many communities the most influential citizens, who control the welfare of vast numbers, remain outside the church. If we could save the leaders for Christ we could frequently start an entire community upon a new direction. That would be a practical and evangelistic application of the social gospel. There is no hope for a Christian community without Christian leadership. Therefore we urge that united prayer be made by our people on behalf of the leaders of our several communities, and that these leaders be personally and directly confronted with the claims of Christ upon them.

(3) We strongly recommend that our ministers and laymen work with ather churches in a united effort to deal with the spiritual and moral needs of the community. A city-wide Religious Emphasis Week has been carired on in some communities, with wonderful results. A community-wide religious census leading to a united crusade of visitation evangelism can awaken masses of men to the realization that they must say an unequivocal "Yes" or "No" to God's claim. Every sermon should lead every worshiper to the point where his will is challenged and a decision must be made. Every lesson in the church school should be so presented that the pupil is confronted with the necessity of possessing new and "higher ground."

In this crucial hour of the world's history let us use pulpit, educational and visitation evangelism to the full limit of their possibilities, and in the full recognition that no method is outmoded that succeeds in reaching persons for the new life that is in Christ.

RURAL PASTORS

Rural pastors have been wanting a leaflet for distribution in farm homes—a leaflet that will squarely and fairly confront the farmer with the claim of God and Christ and the church in his community, and one that frankly asks for a decision and challenges to constant Christian living and churchmanship. Here it is:

GOD AND THE FARMER

by James S. Chubb

Excellent for pastors and spiritual laymen to leave in a home following a visit. Might even be mailed into all the rural homes or distributed at church. Order a supply today. $1.50 per 100.

1908 Grand Avenue **TIDINGS** **Nashville 4, Tenn.**

Chicago Area

EVANGELISTIC WORK CAMP

Forty Methodist youth from the North Central Jurisdiction participated in the Evangelistic Work Camp in the Chicago Area, July 25-August 1, in a program of training in the motivation for evangelism, coupled with practical field work in the present-day methods of evangelism. The group of youthful workers spent the mornings in the study and discussion of the procedures of making surveys, fellowship calls, and visitation evangelism.

In the afternoons and evenings teams of youth went to work in the eight city, suburban, and rural clinical churches, under the guidance of the pastors, calling from house to house, taking religious surveys, and making evangelistic calls on the families of the community.

In one week, as a result, 3,319 visits were made, 200 Methodist families were added to the constituency rolls of the churches, 87 families made commitments to join The Methodist Church, and 15 persons expressed a desire to be baptized.

"I think this is the greatest thing that has come to our youth program in the church and I am going to do all in my power to help promote youth evangelism in our district," Wayne Leighty, District Youth Director for the Joliet-Dixon District said.

Every district in the Rock River Conference was served in the project, which was centered in the historic Des Plaines Methodist Camp Ground.

Calls were made in 2,145 homes in Franklin Park, a new suburban development where Timothy Reeves is pastor. "These young persons have shown my church members the tremendous opportunity that is ours," said he.

Surveys were made in Lockport and Des Plaines and in a 400 unit trailer park near Berry Memorial Church in Chicago.

In Thoburn and Olivet churches teams visited inactive and prospective members, under direction of the pastors, Frank Coats and Clarence E. Ploch. Theodore Potter, pastor, directed the work in Des Plaines, and Birger Dahl, pastor, in Berry Memorial.

The project was promoted by the Rock River Conference Board of Evangelism in cooperation with the General Board of Evangelism and the National Conference of Methodist Youth. Paul Grimes, the Secretary of Evangelism in the Rock River Conference, made preliminary local arrangements for the clinical churches. Harold E. Bremer was director of the project, assisted by Howard W. Ellis of the staff of the Board of Evangelism and George Harper of the National Conference of Methodist Youth.

In the picture above Howard Ellis is shown beside his drawing of the Christ before the young people of the Work Camp with George Harper and Harold Bremer standing on either side.

ABINGDON-COKESBURY BOOKS

Mahatma Gandhi, by E. Stanley Jones (160 pages. Methodist Publishing House. $2.00)

Who is better equipped to write an interpretative biography of Mahatma Gandhi than Stanley Jones, the famed author, noted lecturer, and well known missionary evangelist of India and the world?

Forty years of close association with the religious and political struggle in India, together with personal acquaintance, intimate knowledge, and profound understanding of Gandhi, allows him authoritatively to depict just what manner of man the Mahatma was, what he accomplished, what was the secret of his power.

The Hour Has Come, by G. Ray Jordan (152 pages. Methodist Publishing House. $1.75).

Here are thirteen sermons that interpret for our daily life Jesus' great high priestly prayer found in John 17.

The author needs no introduction to Methodist preachers. A preacher in his own right, for many years the pastor of a great church, and author of thirteen printed volumes of sermons, he is now Professor of Homiletics and Chapel Preacher at the Candler School of Theology, Emory University.

Realistically appraising the needs of our time, these messages apply Jesus' words to our personal and social problems, draw many lessons from His great prayer, and insist on a more devoted consecration to His way of life.

The Home of the Rural Pastor

Every church, pastor, and parsonage committee that would like to beautify its parsonage home or is contemplating the remodling or building of a parsonage should have a copy of the 112-page book, entitled *The Home of the Rural Pastor,* prepared by Dr. Ralph A. Felton, Department of The Rural Church, Drew Theological Seminary, Madison, New Jersey.

This book goes on the supposition (which is true) that it is the responsibility and the privilege of a church to provide a modern parsonage for its minister. It is based on a study of 1,171 parsonages in 47 states and 12 denominations. It contains 70 photographs, contains suggestions for improving parsonages, and also includes several floor plans for new parsonages.

It should be ordered from Dr. Felton whose address is given above. 1 copy 40c; 3 for $1.00; $32.00 per 100.

An Achievement In
TRAINING FOR CHURCH MEMBERSHIP

by Thomas A. Williams, Pastor
First Methodist Church, Wichita, Kansas

For over a decade I have been working at it. Working to realize an ideal of achievement in confirmation instruction. I have desired one that when the work was finished I could select from the class any one of several boys and girls who knew what it was all about—one who could stand up and begin with the small fellowship in the days of Jesus, pass knowingly through the early centuries of the church, know when and why it split asunder into its Greek and Roman branches, the why of the coming and the character of Protestantism, the cause for and the character of Methodism, and close the sweeping story with an understanding of present membership in his particular church; or, conversely, one who could begin with the present status and go back step by step and stage by stage to the days of Jesus.

Now I can bear witness to solid achievement. It has called for a definitely designed course of instruction supplemented by carefully directed class work on the part of the members. None of the many courses available were satisfactory for this purpose, as good as the most of them are. Neither were the usual six to eight weeks allotted to such sufficient time for such a study. A full quarter turned out to be a resolute minimum. This demanded the preparation of a Course of Study especially designed for meeting these particular objectives in the time thus allotted to it. It further required an able and understanding assistant who could direct the class in all the details of homework in notebook preparation, a functional endeavor vitally necessary to this desired end.

The class of this year is the largest of the many fine classes we have had. The study was begun shortly after the first of February. The whole of our effort pointed to thoroughness of mastery and the bringing of each member in the class to the fullest realization of all that was involved. This required the active support of parents from the outset. When their cooperation was solicited for this purpose they gladly complied. The great climaxes of completion and confirmation came as we neared the close. The first Class Communion was held in the sanctuary in the quietude of the evening-time with only the parents and devoted church school teachers present. As the members of the Class knelt to partake of the Sacrament, their parents stood behind them. When the Class had communed the members moved aside, permitting the parents to fill the Communion rail while they in turn stood behind them. This is a moving experience when well done and parents are deeply appreciative of it.

The next great event came at the church services on the following Sunday morning. A special section was reserved for the assembled class. As it filed in, a hushed reverence was upon the congregation. On invitation the class stood before the altar at the close of the service and were first collectively presented and received, then personally welcomed by name one by one. The entire congregation was visibly moved by this. For the parents, occupying a reserved section, it was another high moment. All of this impressed the members of the Class deeply. The final event of the Course was a dinner during the following week given by the Official Board in honor of the Class. At the tables the members of it occupied every

---

Editor's Note: This is an excellent course. Many pastors will want to obtain copies of this Teacher's Manual and the Student's Workbook at once for a thorough examination and evaluation in the light of their own situations, looking to the possible acquiring of sufficient copies for their next children's class for training in church membership. Both are available from the author of this article.

other seat while a member of the Official Family occupied the other. It was the latter's assignment to become well acquainted with and to share experience during the dinner hour with those on the right and left and to pave the way for a lasting acquaintance with them.

The program was well-planned and carefully worked out. An official member, who sensed the full significance of the occasion, presided with becoming grace and dignity. The short talks by the chosen members of the Class interspersed by those speaking for the church school and the church at large were models of aptness and effectiveness. In all our years of effort along this line we have never had a disappointment in presentation on the part of these youngsters. Each has vied with the other to do a beautiful piece of work in appreciation and expression of gratitude.

Yes, I know it can be done. My very capable assistant is a busy laywoman in the church. She has been a teacher in the church school for years, a self-achieved specialist in intermediate endeavor. She has been a successful teacher in the Week-day School of Religion in the city and now is the Director of this most important endeavor on the part of the City Council of Churches.

To this Confirmation Course she has contributed a devotion of the highest order. At last we have put into mimeographed form a copyrighted course entitled, "My Church and I." consisting of a Teacher's Manual and a Student's Workbook. It is not put forth as a perfected procedure, but it indicates how a desirable objective can be realized. For all this I can now bear witness to a solid satisfaction.

SUGGESTIONS FOR DISTRICT SCHOOL OF EVANGELISM

by Mark M. Moore, District Superintendent
Wytheville, Virginia—Holston Conference

During my five years as district superintendent we have used *four different approaches:*

1. The first two years we set up district visitation evangelism as a simultaneous effort. Each pastor was to train his own visitors, and direct his own effort, with no central or district meeting.

2. The third year we participated in our Annual Conference School, and we returned to the district to conduct the visitation program the following week in as many churches as possible. Many of the pastors had help which they invited from the outside.

3. Last year we exchanged services with a neighboring district, giving each pastor a director from the neighboring district. We met in a District Training School, under the leadership of Dr. Weldon Bradburn, Northern Chicago District.

4. This year, we divided the district in half, taking one half one week, and the other half the second week. In this way the pastors in the district exchanged their services. During the first week we all met in the center of the subdistrict under the direction of Wayne A. Lamb, Memphis Conference Secretary of Evangelism. The second week we met daily in the center of the other half of the district under district leadership.

We are of the judgment, out of experience, that either *the district school* (No. 3 above) *or subdistrict school* approach (No. 4 above) *is much better,* as far as *results* are concerned. When each pastor did his own directing, only about half of the charges did a good job. When a visiting pastor did the directing, more than 80% of the charges did a good job.

TAKE NOTE:

The *preparation* that is made, by the way of discovering prospects, making and following up the community survey, etc., carefully selecting the visitors, and getting them to covenant to give the necessary nights, is *most essential* for success. It is not possible even for the best director to do very much in a situation where the essential preparation has not been done in advance by the pastor.

In addition, we find that as far as the method of the actual visitation is concerned, we get better results when we follow rather closely the method suggested in the literature of the Board of Evangelism. Pastors and churches that adapt the method too much to their own "peculiar situation" don't usually get as good results.

NEW MATERIALS FOR REFORMATION DAY

PROTESTANTS BELIEVE . . .
4-page leaflet
For Every Person
See page 32
$1.00 per 100

WHY I AM A PROTESTANT
large 16-page booklet
For Every Home
$3.50 per 100

THE EVANGELISTIC MESSAGE OF PROTESTANTISM

by Eight Methodist Bishops

35c each—3 for $1.00

One for Yourself—Two for Your Friends

Other suggestions on back cover---TIDINGS, 1908 Grand, Nashville

OUT OF THE MAIL BAG

Some interesting letters received by THE UPPER ROOM

SPAIN

Spiritual Hunger Amid Difficult Times

Dear Sir and Brother in Christ:

Through some friends in Buenos Aires and Mexico I have received along with other books, some copies of *El Aposento Alto* (*The Upper Room* in Spanish). I believe that you could do us a great service in the difficult circumstances through which we are now passing.

Our National and Foreign Library, as well as the Tract Society's Depository, and even the Bible Society, are closed. I have been put in charge of distributing among churches the rest of the books in order that the churches may remain firm in the faith.

We appreciate greatly the donation of books which we receive from our friends, but large packages of books are not delivered to us without importing permission, and this is difficult or almost impossible to secure.

My request is that I might receive at least one copy of *El Aposenta Alto* from you, so that I can have typewritten copies made for the most needy congregations; or better still, that you might do us the great service of sending one copy of each issue to each of the eight addresses which I am giving you.

Later on we hope to be able to pay the expenses and to make subscriptions according to rules and regulations, but today it is impossible for us to do this. We hope that there may be a friend in the United States who will be willing to make us this donation.

If it is not possible to send us the current issue beginning with September, we shall be content with old numbers, for after all, they can do the same service.

I am writing you on the official stationery of our Spanish Evangelical Church, of which I am secretary, and in which are included the missions of the Wesleyan and Episcopal Methodists of England and the United States, as well as Presbyterians, Lutherans, French Reformed, the Calvinists of Switzerland, and the Congregationalists of America.

Fraternally yours in Christ, gratefully and affectionately,

Madrid 5, Spain

NORTH IRELAND

Deaf Mute Folk

My father, the Rev. John Kingler, founded a mission for deaf mute folk, and I take a tremendous interest in it, though old. I spend every Monday at the Town Hall with the dear young girls, all deaf mutes but a happy little company. During the war years these girls made a tremendous contribution to "comforts" for all those serving in the different units, making and sending them beautifully knit garments.

I am 78 years old, but God helps me to "keep on." My husband passed "home" to be with Christ some years ago, leaving me terribly lonely. I intend to continue reading *The Upper Room,* for I enjoy it greatly, and I use it further by sending and giving copies to the deaf mute folks (all of whom are poor). I try to visit them and bring brightness to them. I can communicate to them by sign language.

They appreciate the Upper Room booklets too, and so I won't stop getting the magazine, even though some are not received in the months printed on them. God's word is never stale. Could you tell me in English money, how much I must send to you.

Belfast, N. Ireland

NOVA SCOTIA

"Giving Me Back Faith"

I'm a mother of a large family of small children and very poor. My husband is a veteran of two wars. After this last war he was taken very sick. We had no money and were finding it very hard to get along. Knowing my husband couldn't get better, I was worried and lost faith.

I was very discouraged until I met a friend one day last winter, and she gave me a copy of *The Upper Room.* After reading it, I prayed to God every night and morning for help for my husband and children. After three months I was able to get the "mother allowance" to feed and clothe my children.

I want to thank *The Upper Room* for giving me back faith, and will please tell me how I can get a year's copy of *The Upper Room* for myself and family. And I've got a son who is around 2,000 miles away in the army. I'd like to get *The Upper Room* to send him.

East Pubnico, Nova Scotia

CANADA

Home for the Aged

I had about 30 back numbers of *The Upper Room,* which I had saved and collected from my friends here, and one Sunday when I was visiting some friends at our local hospital (Ross Memorial), I took them with me. I distributed some to the patients in the Men's Public Ward and asked one of the nurses to be good enough to distribute the rest. I offered two of the nurses the May-June *Upper Room,* and they said they received them regularly, enjoyed them very much, and lent them to some of the other nurses and patients. So they are well reached.

Ontario, Canada

UNITED STATES

British Wife of an American Soldier

I would like to express my sincere appreciation for the help the little book, *The Upper Room,* has given us. My husband married me in England, and always passed on the copy to me which was given him by the military padré of his camp. Now that I am in my adopted country, my sister-

in-law occasionally passes over to us a copy of hers, that we may continue to enjoy the books.

I am very much interested in sending my father a subscription. He would find them invaluable in his charity work, as he is a Salvation Army officer and makes regular visits to hospitals and prisons, and could pass along the word of hope through the medium of these books.

Would you kindly let me know the rates of overseas subscriptions?

Ithaca, New York

Braille to a Nazi Soldier

It will interest you to know that I am sending the Braille *Upper Room* abroad, when I have finished with it. This makes it late over there, but it is being appreciated. The May-June issue I am mailing to a blind Nazi soldier in Germany, whose name I obtained from a British Braille magazine. I send him a number of magazines and he is particularly grateful for Christian Braille literature.

Anthony, Kansas

"Opened My Eyes"

I was given a copy of the January-February-March *Upper Room,* and I thought I was too busy to read it. I tucked it away, and in packing to come here as a maid, I bumped into it and thought I'd bring it along.

Thanks be to God for having passed it to me; it has opened my eyes, changed my mind, and caused me to love my neighbors as I would have them to love me. It taught me that the time I thought I did not have time to read was not my time, but time that God was giving me. I was too blind to see it.

I am enclosing $1.00. Will you please send me as many copies as this will buy?

I thank *The Upper Room* for enlightening my path. I lost my mother when I was three; father went from drink; but I always wanted Jesus.

Ocean City, N. J.

Radio Programs

Our two radio stations, WJEJ and WARK, both are given Upper Room Radio Programs. They seem to be very helpful and enjoyed by a large number of our friends. We trust that these programs may continue to come, as I really look forward to hearing them and just can't help telling others to listen in.

My sister has been a shut-in and unable to go to church. You can't imagine what the splendid religious programs really mean to such a person who has always taken part in all the work of the Sunday school and church.

Hagerstown, Maryland

For All Denominations

Several years ago I "summered" in Frostburg, Maryland, where I first saw a copy of this wonderfully helpful booklet, *The Upper Room.* It seems to be a comfort and aid to anyone of any denomination. We all have the same God.

I am in my 89th year, and I have never had greater help than from *The Upper Room.*

Arlington, Virginia

For Chaplains' Fund

I am enclosing a dollar for use in the Chaplains' Fund. Yesterday one of the men in the church bought twenty copies for himself and to give away. He gave me this money for your use.

He is a man working by the day and rearing four small boys in a really Christian way. He assists the scoutmaster as well. We feel that he makes a very fine contribution to the work of the church.

First Methodist Church,
Duluth, Minnesota

For Visiting

The circulation of *The Upper Room* in our church is increasing. The reason is quite simple. Our church groups have decided that this book is just the thing to carry when making calls upon the sick and the needy, and to present to them. But most important of all, we carry copies to the people we are trying to get to decide for Christ and His way of life.

The Circles and Sunday school groups are using it in their membership drives, especially the young people.

We have discovered that *The Upper Room* is one book, besides the Bible, that everyone can use freely in every line of church work.

Birmingham, Alabama

Newsweek

September 6, 1948

RELIGION

The Upper Room

Any religious magazine with a paid circulation of 2,000,000 has cause for rejoicing. When it employs a staff of 100—which puts out editions in English, Spanish, Portuguese, Chinese, and Braille—and sells for a nickel, and is self-supporting, it's bound to be a magazine which fills a serious need.

The Upper Room is just that. A Methodist bimonthly of daily devotions for family and individual use. *The Upper Room* is mainly distributed through 50,000 churches. But only about half of these are Methodist; the rest are fellow Protestant denominations. Published in Nashville by the Methodist General Board of Evangelism, the pocket-sized booklet is also officially recommended by the United Church of Canada.

The Upper Room was founded in 1935 by the Rev. Grover C. Emmons, who wanted to stimulate family devotions with concrete helps. Each day's outline consists of a short meditation, a prayer, and a thought for the day. The meditations come in from voluntary lay and clerical contributors in countries from Alaska to Chile and Canada to England. Mr. Emmons edited the devotional magazine until his death in 1944. Then Dr. Roy H. Short took over, only to leave the editorship last July when he was chosen Methodist bishop of Florida.

Preacher Line: On August 6, the Board of Evangelism selected a new editor for *The Upper Room.* He is Dr. J. Manning Potts who as associate director helped put over the 1945-48 Methodist program of Crusade for Christ. Dr. Potts, now 53, comes from a family of Virginia preachers. Between grandfather, father, three uncles, two brothers, and the new editor himself, the Pottses have served a total of 293 years in the ministry. This week, before leaving his present home in Chicago and taking over his new job, Dr. Potts will marry Miss Jackie Beckman of Wilmette to his son Reginald, who is entering divinity school this fall.

At Nashville, Dr. Potts's biggest concern will be to build up the foreign circulation, badly hit during the war—and keep the price of *The Upper Room* at a nickel. He plans no changes in policy or operation, for, he feels, "something that is successful shouldn't be tampered with."

The Central Methodist Church of Johannesburg Affords

A Glimpse of Methodism AT WORK IN SOUTH AFRICA

By Matthew H. Eddy
Director of Youth Activities

In the very early days of Johannesburg when it was a small gold mining camp of wood and iron houses and shops, a Methodist minister drove into the town square in his wagon. The minister lived in that wagon, and from it began his ministry there—by gathering people around the wagon for open-air services, and working out from it for whatever pastoral work and visitation could be done. After a short while he located a small public hall owned and run by a Jew in connection with his business. Expressing his desire to hold Methodist services in the hall, the minister found the owner in immediate agreement. The Jew gave as his explanation for the ready co-operation the fact that a Methodist minister had been very kind to his sick mother in Kimberley, some 400 miles away.

Thus the first Methodist services began; but soon the congregation acquired premises in Anderson Street just off the center of the city. Not long afterwards, however, a piece of land facing three central main streets was purchased, and it is upon that excellent site that the present Central Methodist buildings stand. The old church was demolished, and a new great Central Hall was built in 1922, while the new and commodious three-story Wesley Hall, adjoining the church, was given by six laymen a few years later.

Staff and Work

The present minister of the church is J. B. Webb, and he has two assistants: Mary Caley, deaconess; and the writer as Director of Youth Activities. The membership of the church is approximately 750, the Sunday morning congregations average 250 and the evening congregations vary between 900 and 1,200. The ministry goes beyond the normal services of worship, for the South African Broadcasting Corporation frequently relays the full service to the far-flung areas of our great southern end of the continent. The acceptance of the services of worship and programs of sacred music from our church has brought us many contacts and inquiries besides a ministry in correspondence.

Johannesburg, Africa, is one of the coming cities of the world. Located strategically near the southern tip of the continent, it is a great commercial center. May it also prove a great spiritual center.

Seekers, inquirers, and those who profess dedication in our evangelical campaigns are introduced to the intimate fellowship groups of the week-day program. The pastor conducts a class for fellowship, prayer and Bible study on Tuesday evenings; the deaconess conducts three similar classes during the week for women of different age-groups; while the young people are given opportunities for development in the Young People's Fellowship (ages 16-20) and in the Wesley Guild (for ages 20 and upwards). The Y.P.F., with a membership of 30, meets on Tuesday evenings for supper and an interest program, the Wesley Guild, with a membership of 75 and average attendance of 50, meets on Monday evenings for a session of their four-commission program which rotates each week for one of the four points of the commission charter.

Two years ago a Youth Center was established in Wesley Hall. The movement is controlled by a committee selected by its 300 members—young people of different denominations but predominantly Methodist. A restaurant provides lunches and suppers daily at low cost. Various activities aimed at the Christian approach to the full personality of a young person are organized. The Center is a daily rendezvous for 100 to 150 people finding friendships and eventually deeper fellowship in the life of the church.

Public Evangelism

The church stands for public evangelism. In the past two years we have endeavored to carry our own "special week" programs at intervals of about six to nine months instead of inviting prominent speakers and facing the difficulties of subsequent follow-up. In the "special week" programs we have used teams of ministers and men and women lay workers, each individual taking some part in the conduct of the meetings or in giving testimony, with the whole team meeting regularly before and during the campaign for spiritual preparation. At our last campaign, in the week preceding Easter, 1948, a prominent businessman who had a remarkable conversion some ten to twelve years ago from drink and gambling and who has been an outstanding lay preacher and evangelist ever since, was the principal speaker. He was supported in fellowship, testimony and counseling by all the ministers of the circuit and trained lay workers on each platform of the week's meetings, and as a result about 75 people expressed their desire to dedicate their lives to Christ. These new Christians will be followed up by pastoral call to secure their decisions.

Men's Work and Outreach

The Men's Fellowship is a vital group in the life of the church. Talks and practical efforts are being suggested to stimulate the interest of men in the fields of youth guidance, religious education, and the extension of the church's witness.

The Central Methodist Church is, too, a meeting ground for all sorts of outside groups such as the Student Christian Association (interdenominational), Christian Education Movement, Church Council (interdenominational monthly meeting), and other inter-racial and interdenominational groups.

At present a new building project is before the congregation involving one million dollars, and we feel that it will rise to the opportunity and responsibility of showing the progressive population of modern Johannesburg that we want the Central Methodist Church to be a bulwark in these crucial days for the glorious work of Christ's Kingdom, and a place where Christians can help that Kingdom to grow.

PRAYER CHANGED THIS CHURCH

---A True Story, by a Shepherds' Wife---

Mrs. Darrel McCorkle, Independence, California

I saw a church turn to God. It was a glorious experience. That small, devoted group listened every Sunday while their pastor asked God for guidance, but then they tried to carry on God's work without God's help. They were proud of their little church and planned an impressive pageant to celebrate its 75th anniversary.

By the time the celebration was only a month away, clashes between members of the cast threatened several times to break up the performance of the pageant. An earnest group of church members decided to gather together in prayer before rehearsals. Members of the cast immediately noticed a more harmonious spirit in the rehearsals. Gradually the desire for a great show gave way to an attempt to produce something worthy of God and the pioneers who founded the church and kept it growing.

On the night of the performance a huge crowd overflowed the largest building in town. They found themselves lifted out of their ordinary lives into a tremendous worship experience. Timid members of the cast forgot their self-consciousness and portrayed the pioneers in a most convincing manner.

Then that congregation decided to stop *wishing* for a more adequate place for their children to study and play, so they put that problem in God's hands. After much time in prayer and planning, they decided they needed $10,000, took a deep breath, and went out to raise the money. In three nights 120 families of average income pledged $10,000 plus volunteer labor to build a social hall and classrooms for their young people. That little church knew it could never have raised such a sum of money without God's help.

No group of people could come so close to God without thinking of others, so our church, before beginning its new building, looked for a European family to support. Over in Dortmund-Schüren, Germany, a courageous family had clung to faith in God through bombings, hunger, imprisonment, and all the terrors of war. Just as the strength of some members of the family was beginning to fail from undernourishment, their name reached the pastor of our little church in America. There began an exchange of letters and prayers and sending of parcels that brought even more blessing to the congregation in America. After a wonderful experience of answered prayers, they found themselves in the happy predicament of answering someone else's prayers.

Prayer has changed this church, not only in numbers, but in the devotion of those who participate. Because members of the congregation pray silently through the worship service, strangers are conscious of a new awareness of the presence of God.

Another church will always remember the story of John Robinson. In the middle of a revival the congregation decided to pray for the boy with the worst reputation in town, John Robinson. All night long those faithful people stayed in church praying for him. The next morning as they were preparing to go home, they heard a commotion outside. Down the aisle came John Robinson leading several of his partners in crime and revelry. They knelt at the altar and dedicated themselves to a useful life. John Robinson went into the ministry and was remembered for his sincere preaching and many deeds of kindness.

What God has done for these churches, He can do for us as individuals and for the whole world community. All we need to do is to stop blundering on our own and turn to Him for leadership. Simple, isn't it? But still we go on making a chaotic mess out of what we could build into something precious. Will we ever learn?

EFFECTIVE

Mid-week meetings with

THE UPPER ROOM BIBLE SERIES

Using the devotional approach the highlight passages of the Bible take on added meaning and significance. Thirteen studies in each booklet. Inspirational and meaningful for individual use, ideal for groups.

Readings in the Gospel of John	*Laymon*
The Spiritual Message of Hebrews	*Kearns*
The Spiritual Message of Acts	*Cassell*
The Spiritual Message of First Corinthians	*Hickman*
Single copies 15 cents	2 copies of each for $1
25 copies $3	100 copies $6

1908 Grand Ave. THE UPPER ROOM Nashville 4, Tenn.

How We Prepared a Prospect List

1. First we included the "in-laws" of the church, those who were not members but whose husbands or wives were.

2. Next we listed all non-member parents of children who were members.

3. We secured regularly from the city hostess the names and addresses of all new comers to the city who are of Methodist preference.

4. Every week the pastor calls on all hospital patients who are of Methodist preference.

5. A most productive source of prospects comes from the annual religious preference cards from the public schools.

6. We checked the membership of the Woman's Society of Christian Service and other women's organizations.

7. We checked our Sunday School registration of children eleven years old and up, and also the parents of these children and young people.

8. We surveyed the official census cards gathered by the tax assessors, with particular interest in our adjacent rural communities.

****

Thus we built up a strong staggering prospect list of 1,285 names.—John V. Madison, Sioux Falls, S. D.

Another Full Time Worker

E. O. Allen has been missionary evangelist of the Southern Illinois Conference for several years, and has rendered great service, especially in rural areas and in underprivileged urban sections.

Farrell D. Jenkins, Conference Secretary of Evangelism, writes: "You will be glad to know that our Annual Conference took cognizance of the work of our missionary evangelist was doing and raised our percentage of Conference Benevolences to 8%, which made possible another full-time worker for missionary evangelism throughout the Conference."

Factors in Effective Evangelism

There are three factors that make evangelism effective. They are God, good men, and good methods.

The *good* factor is better methods. The efficient techniques of evangelism such as visitation and other methods should be studied and used.

Then the *better* factor is good men. All good men of God should be soul-winners. They should be God-inhabited. They are the true witnesses of Jesus Christ who have great passion for souls.

And the *best* factor is God. What is that *something* that makes very ordinary men achieve extraordinary work of evangelism and that makes even the poorest methods seem most effective? That something is *God* working freely and mightily in and through men. These God-swayed persons are bold, daring, zealous, sincere, loving, earnest, and aggressive in his work of evangelism.

God must be in the heart of our evangelism. He must manage our soul-winning campaign. What we need most is God using men with good evangelistic methods.

—From *Ang Mabuting Balita,* issued by Methodism in the Philippines

Tips for Preachers

Rules which the preacher should observe to keep his soul alive:

1. Attend to the culture of his own soul.
2. Sternly and systematically spend time in prayer.
3. Personally appropriate God's Word for his own soul.
4. Observe family devotions where he is staying.
5. Avoid the restless scattering of energies over a multiplicity of things.
6. Let his soul culture be more a matter of travail than a pastime.
7. Seek to live in heavenly places in Christ Jesus. This will enable him to be fragrant in character.

—*Preachers' Magazine.*

Evangelistic Literature

I want to thank you for your evangelistic literature. . . . But, more than to thank you, I want to congratulate the Church and commend your Board for getting out this timely literature.

If every Methodist preacher would saturate himself with this literature, and distribute large portions of it among his people, I really believe it would mean a new day in our Church. . . .

I'm tremendously interested in the work of your Board, and believe the fine literature that you are putting out at such a low price is a wonderful thing for the Church.

—*M. E. Lazenby,* Associate Editor, The Christian Advocate

PROGRAM OF EVANGELISM FOR 1948-49
Adopted by the New York Conference
Allen E. Claxton, Secretary of Evangelism

1. There shall be a Conference School of Evangelism (or four district schools).
2. There shall be a Preaching Mission in each church either in the Fall or early in Lent.
3. There shall be a Spiritual Retreat for pastors and laymen.
4. A conference of Methodist youth in co-operation with the Board of Education shall be held (1) to train young people in the methods of youth evangelism, and (2) to secure commitments and re-commitments to the Christian life and to Christian vocations.
5. The members of the Committee on Evangelism in each district shall confer with the district superintendent and, under his guidance, give assistance in organizing at least one new church or Sunday School in each district.
6. The members of the Committee in each district shall confer with the district superintendent and devise a plan for reaching the inactive members in each charge. This committee shall promote, stimulate, and assist in carrying out the plan.
7. The Conference Board of Evangelism and the District Committees on Evangelism shall co-operate in the new quadrennial plan for Methodism as outlined by the General Conference and implemented by the Jurisdictional Conference.

PAGE FOR PREACHERS

The Minister's Job

The early Disciplines of the Methodist Church instructed ministers as follows: "You have nothing to do but to save souls—therefore spend and be spent in this work. And go always not only to those who want you, but to those that want you most. Observe! It is not your business only to preach so many times, and to take care of this or that society: but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."

Jesus said, "As my Father hath sent Me, even so send I you." Where are we sent? The answer is clear: "Go ye into all the world, and preach the Gospel to every creature."

It is high time that both the ministry and the laity of the churches give greater attention to the primary task of the Church. We need now, if ever, a positive, dynamic reaffirmation of our faith in the ability of Jesus Christ, our Saviour, to save men from sin.
—From report of Board of Evangelism to New Jersey Conference

Beatitudes for Pastors

1. Blessed is the pastor who is continuously dominated by a sense of divine mission to preach and teach.

2. Blessed is the pastor whose one aim is to serve "his generation by the will of God" rather than to be served.

3. Blessed is the pastor whose congregation finds help and healing and guidance in his ministry.

4. Blessed is the pastor whose congregation is always willing to meet him half way in service and sacrifice for the sake of kingdom extension.

5. Blessed is the pastor who enjoys the wholehearted respect of his congregation as a "man sent from God."

6. Blessed is the pastor whose congregation brings to him their personal spiritual problems.

7. Blessed is the pastor whose congregation shares their worldly goods to the extent that he and his family fare as well as the average of the flock with whom he labors.

8. Blessed is the pastor whose congregation loves him enough to be frank in disagreeing with him.

9. Blessed is the pastor who finds deepest satisfaction in serving those who need his ministry rather than in "promotion" to more lucrative fields or in ecclesiastical preferment.

10. Blessed is the pastor who is able to see as time passes evidences of deeper spirituality and higher ideals in his congregation.—J. P. Womack, Jonesboro, in *The Arkansas Methodist.*

The Sermon

The sermon gathers further significance from the fact that it is, or should be, the flowering forth of the best there is in the man who preaches it. When you stand up in your pulpit you are saying in effect, "Here is my ripest judgment on this matter in hand. Here is my profoundest thought touching the interests we are considering. Here is the best I can do as a result of all my training and effort in giving that thought worthy literary expression. Here is the fullest outbreathing of my sympathy as I reach for your attention. Here is the holiest aspiration of my soul as I look Godward for His help in making my message effective. Here is the utmost vigor of my personality in action on the highest levels open to me as I seek to lodge this truth permanently in your inmost soul."

If the sermon is a sermon, it is just that, and it is all that.—*Charles R. Brown,* in *The Art of Preaching.*

His Lamps

His lamps are we,
To shine where He may say;
And lamps are not for sunny rooms,
Nor for the light of day,
But for the dark places of the earth,
Where shame and wrong and crime have birth,
Or for the murky twilight gray
Where wandering feet have gone astray
Or where the light of earth grows dim
And souls are groping after Him.
And as sometimes a gleam we find
Clear shining through the night
So bright, we do not see the lamp,
But only see the light.
So may we shine—His light the flame
That men may glorify His name.—*Sel.*

A Tract

It's just a piece of paper, Lord
But it has a word from Thee.
And as I send it forth
May Thy work be done through me.

Thou has promised that Thy word
Would never void return
And may the Spirit use it
Through some heart to burn.

And may the heart search for Thee
That Thou hast set afire
And may it find Thee, and go forth
Others to inspire.

Prayer

It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business, they say, and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer.

Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours for preparation, I give one hour to prayer.—*Charles G. Finney.*

The Lost Art of Prayer

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvelous works the ease of omnipotence; but of His prayers it is said, "He * * * offered up prayers and supplications with strong crying and tears." All who have shared His intercession have found it a travail of anguish.

Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with breaking hearts and weeping—yes, until they were assured they had prevailed. They spent cold winter nights in prayer, they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere. A lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—*Samuel Chadwick,* in *Record of Christian Work.*

A CHURCH ATTENDANCE METHOD

by J. Lester McGee, Pastor
Ogden Memorial Methodist Church,
Princeton, Ky.

Some time ago I received by mail a circular soliciting my subscription to a weekly newsletter service which proposed to keep me informed of inside happenings in the Nation's Capitol. This unique service gave me an idea for increasing the attendance of our worship services.

I inaugurated what we choose to call a weekly "Princeton Methodist Postscript" service. Every Monday morning the Church Secretary and I mail to each Methodist family that was not represented in either of the preceding day's worship services a neatly mimeographed penny postcard. The "Postscript" gives in abbreviated form all church announcements usually found in the Sunday bulletin. Then too, there is a brief personal paragraph from the pastor. I try to make this different each week but always stress the fact that we regret the absence of our friends from the services.

The first few weeks we emphasized the purpose of the "Postscript" service, which was to inform all absentees of the activities of their church and to keep in contact with the people who were providentially prevented from attending church the day before. Of course, for psychological reasons, we assumed (in print at least) that all absentees were unavoidably detained. We tried to make it clear that the card was not a "why didn't you come to church yesterday?" inquiry. We did print at the bottom of each week's card, however, a pointed and searching statement, such as "Remember, the worst tragedy that can befall one is to lose the habit of regular church going." "Regular church attendance does not guarantee happiness, but it does help find it," etc.

This simple postcard service has been in effect in our church now for about 12 weeks, and our attendance has been steadily increasing. Some persons who have been habitual "seventh-day absentists" are coming occasionally, and others who were more or less sporadic in their attendance are worshipping with us more regularly. Of course, this mailing service may not be wholly responsible for the marked upswing in church attendance, but it is at least helping. All in all, the psychological effect on our people has been wholesome and beneficial, since we never chide or scold in our messages. Each week, a line or two, well-worded, boosts some church organization or group, such as a Sunday school class, the Woman's Society, the Youth Fellowship, etc.

Supplements Pastoral Calling

Before giving the details of this plan, let me say emphatically that I know that no mailing system, no matter how unique or novel it may be, is an adequate and legitimate substitute for personal contact, doorbell ringing and pastoral visiting. In fact, I don't believe anyone will ever devise a system that will produce the same results as visiting in the homes of the people, talking and praying with them about their spiritual needs. I have always tried to do this diligently, and God has rewarded these efforts with reasonable success. This other plan, however, can be an excellent supplement to pastoral calling. It certainly affords a weekly contact with every family in the church, which is not possible through personal visitation alone.

The skeptic is doubtless saying that it is impossible to know who attended church and who did not, especially in the larger churches. That is true in the larger churches but there are thousands of churches like mine with few enough members to be able to check each Sunday's attendance. For instance, my church has 700 members, 500 of whom are in residence, and an additional constituency of about 300. I am in my second year and know practically all my people. Our Church Secretary also knows them. Together we have had almost 100% accuracy in our weekly checks. We merely observe the congregations which pretty well fill the auditorium both morning and evening and I always go to the main entrance to greet the people as they leave. I have noticed that several persons who might ordinarily leave by another exit now take time to come my way to let me know of their presence in the service.

In our office set-up we use a small Addresserette, a product of the Elliott Addressing Machine Company, which is quick and economical to operate in addressing letters and cards. We have filed away in trays small stencils with names and addresses that correspond to all families within our constituency. It becomes only a routine matter of a few minutes time to run through these stencils and sort out those families that were not represented in the services the day before. The Secretary and I usually do this, checking with others on those families about whom we are not definitely certain of their attendance.

As to the time required, three hundred cards can be addressed in a half-hour. Making the stencil and running off the cards on the postcard mimeograph requires about an hour, which means only an hour and a half of the Secretary's time.

The expense, excluding the cost of the equipment which every church should provide for its pastor, amounts to no more than the cost of the cards and one postcard stencil.

The greatest thrill of all is in seeking diminishing returns—in being able to use fewer cards each week. We started by mailing approximately 300 cards each time, and now we are down to about 200. Our goal is a constantly diminishing number of "Postscripts." We encourage our people to appreciate the service and profit from it by helping us reach a goal of fewer cards each week. Eventually, we hope to be able to mail out weekly to all our members and friends a printed newsletter encouraging attendance upon and participation in all the services, programs and activities of the entire church.

Register your attendance with
ATTENDANCE REGISTRATION CARDS
available from TIDINGS—35c per 100

A FUNERAL SERMON

Directed at a Living Man

by William R. McCormack
Retired Minister, Kansas Conference

When I was a pastor at Farmington, Missouri, I was called to Bonne Terre, about 14 miles away, to conduct a funeral. While waiting for the appointed hour, I stopped in the office of W. E. Elliott, a physician. In a few minutes a man came to the door and said to the doctor, "Is there anything that can be done?" The doctor answered, "I am afraid I cannot do anything about that?" I learned that the doctor was referring to heavy drinking.

This man came on in the office and said to the doctor, "Tonight at 9:00 I will end it all." The doctor called me to come into a side room, and said, "He means to kill himself tonight. Will you watch him while I go and get a policeman and have him locked up?" I agreed to do so.

Back in the office I said to the man, "A man must be an awful coward who cannot face difficulties." He said, "You are trying to make me mad, so I will forget my plan for tonight." I challenged him to tell me his story. It was this:

"My name is H——, and I am from the east. My father has a high office in the U. S. Government. When I was small my mother died and my father raised me and sent me to college. When I had finished my father said, 'Son I am going to divide this house. You will take the outside and I will take the inside. You have an education and you can make your own way, and I hope I may never see you again.' With that he sent me away. I have drifted around the country; and I began to drink, and now I cannot quit drinking. I have missed my father, and yet I would not go back and ask him to take me in, for *he had given me everything but the hope that makes life worth living.*"

I said to him, "I am to preach a funeral at the church across the street, and since you will end it all tonight, it would make no difference if you came over and listened to my sermon. At least it will give you some place to spend a little time." Then the doctor came in and told me he could not find a policeman.

When I walked up into the pulpit, I looked down and there was my man. This time I preached a funeral sermon to the living, to that particular man. When I walked down the aisle, he whispered to me words that I will never forget as long as I live: "There is a ray of light."

That night about 9:00 o'clock, I telephoned Dr. Elliott and asked about H——. The answer was frightening: "We cannot find him." I did not sleep much that night. The next morning I called the doctor again, and this was the answer: "He is sitting by me now, telling me how he has found Christ and is today a new creature. He is sober and I think he means what he is saying."

The next time I heard for H—— he was working in the Helping Hand Institute in Kansas City.

Your circle of friends, your church, your community includes young men now in military service. They are without the exhilaration, the glamour if you please, that comes to the soldier and sailor in time of war. They face all the temptations that confronted their brothers a few years ago, and probably some additional ones. At the same time there are fewer agencies to care for them. Are you caring for them as you did their older brothers? Are they in your prayes? Do you regularly send packages and letters?

The Upper Room provides strength for day to day living with its Bible verses, stimulating pages and prayers. Thousands of service men can testify to its value. The pocket edition is made especially for the soldier. Be sure he gets a copy of each issue. It can be enclosed in an ordinary envelope.

Enter a standing order for enough copies to take care of your boys—the same edition is valuable for all your young people—those away from home especially. Order now, The Upper Room Pocket Edition.

10 or more copies to one address—5 cents each

•

THE UPPER ROOM
• 1908 GRAND AVE. •
NASHVILLE, TENNESSEE

25c
Special Offer
25c

John Henry Jowett's
The Passion for Souls
118 pages—clothbound
Use TIDINGS Order Blank

25c
Special Offer
25c

"LET ME COMMEND"

New Volume by W. E. Sangster

Drawing its title from the great words of Charles Wesley, "O let me commend my Saviour to you," Abingdon-Cokesbury's new book by Sangster of England is now ready. It is one that should be read by every Methodist minister.

This volume contains the six messages that were delivered as the 1948 Sam P. Jones Lectures at Emory University in Sam Jones' native state. Bishop Arthur J. Moore called these messages probably the greatest series of lectures on evangelism it was ever his privilege to hear.

At the outset Sangster defines "Evangelism" as "going to the people outside. It is the proclamation of the good news of God in Jesus Christ to them who are without. It is not Christian education, or the deepening of the spiritual life, or the quest of sanctification, or the outworking of the Christian ethic in the social order, though it will relate itself to all of these; it is the sheer work of the herald who goes in the name of the King to the people who, either openly or by their indifference, deny their allegiance to their rightful Lord."

The book contains six chapters: "The Relevance of Evangelism," "The Substance of the Message," "The One With the Many," "The Team With the Crowd," "The One With Another," and "The Boundless Hope."

It is our purpose in the remainder of this short article, merely to extract, by permission of the publishers, some of the statements from the chapter on personal evangelism, titled "The One With Another." However, to get the full worth of the chapter, one should read the book.

"The plain task of those of us who see clearly that all three forms of evangelism were used by Jesus, and are blessed of God, is so to knit the methods together that each complements the other. A careful examination shows that public evangelism and team evangelism come out at the same point. Both call for personal evangelism too.

"The simplest way to embarrass a normal congregation is just to ask them two ordinary questions: (1) When did you last lead someone else to Christ? (2) When did you last *try?*

"The overwhelming majority of our people are not trying; they just hope that their lives, reasonably consistent with the Christian faith, are exercising a silent but beneficent influence in the community. But as for the direct work of evangelism—the task, they feel, is not for them. . . .

"To recognize the depth of the work of evangelism and to seek all the equipment for it which prayer and study can give is our patent task, one of such primary importance that it justly calls for the outpouring of man's whole strength.

"Happy is that church where minister and people know one another deeply in God, and where in their work of commending Christ in personal conversation with others they always feel the colleagueship of kindred souls."

"The obligation to say a good word for Jesus Christ is laid on all Christians. To know Christ and not pass on the glad news is criminal. Yet it may be doubted whether any Christian with a vital experience ever *resolved* to guilty silence. Christians slide into it. . . ."

"The first—almost the only—equipment the personal evangelist needs is, himself, deeply to know his Lord. . . . But even when one knows, there are impediments to telling. Religion is a very private thing. People resent the man or woman who walks right into their life and talks on the most sacred subjects. . . . Surely there must be some techniques about this personal testimony. . . ."

"I offer these as simple rules:

"1. *Live at the center yourself.* . . . Guard your periods of unhurried quiet with God . . .

"2. *Don't try to do people good; love them.* . . . But few people can resist genuine love . . .

"3. *Develop skill in making contact.* There are many ways of making a contact. . . . A simple service gladly rendered, a simple service frankly sought, an honest word of praise or commendation, a skillful reference to a common taste—there are many ways of making contact, and skill grows with use . . .

"4. *Discover the person's real need.* . . . It was not Jesus who talked about sin at the table of Zacchaeus. It was Zacchaeus! Uninvited, he babbled of his sin. . . . He knew what was really wrong when he faced Christ. Men still do . . .

"5. *Speak naturally.* . . . When the personal evangelist is saying a good word for Jesus Christ, he would do well to avoid technical terms. Warm, persuasive, and natural speech is best. . . .

"6. *Speak about Christ, not about yourself.* . . . It is fine, of course, to illustrate the difference which Christ has made, but talk of self should be the undertone, and all the stress should fall on Him. . . . Here is the rule: Seven words of Him for every word about yourself.

"7. *Evade controversy.* The devices men use to escape the challenge of Christ are legion, and argument is a common one of them . . .

"8. *Bring them to a decision.* Decision is not conversion, of course. It is an act of the human will, not an act of God. . . . It is a great thing to get people to lay themselves open to Jesus Christ, to invite Him in, to ask His help, to dedicate all they have to Him. . . . Most Christians date their realth growth in Christ from that hour . . .

"9. *Teach them how to be quiet with God.* . . . Teach people newly decided how to begin, how to gather experience, how to get beyond knowing about God to knowing God Himself. The discipline of prayer and Bible study, which is so rich that after a lifetime there is still much to know, is at the same time so simple in its elements that it can be given away in half an hour. . . . We can but whet the appetite of these new disciples and put them on the right road. We have done our work as personal evangelists —and with God be the rest! . . .

"Let there be no shadow of a doubt about this—this is no ministerial monopoly. God will aid and equip any man for this service, even though the range of his usefulness will vary with the gifts he possesses and on which the Holy Spirit chooses to work.

"The privilege of personal evangelism is open to every disciple. The duty is upon him too."

Because most churches wear out more preachers than they produce

A UNIQUE SCHOLARSHIP PLAN

was developed at Fourth Avenue Methodist in Brooklyn

The Fourth Avenue Methodist Church of Brooklyn, New York, Harold H. Clemans, pastor, has a unique scholarship plan for helping young men who are studying for the ministry. As a result of this plan one young man has finished his freshman year at New York University, another is completing his Masters Degree, and three high school boys are planning to qualify as candidates for the ministry. Here is the story:

A visiting pastor called attention to the fact that most churches wore out more preachers than they produced. Sure enough. When the records were checked, our church had not one man in the active ministry though several had gone out from here in bygone years. Three men were outstanding as ministers. Two died in parish work and one, a chaplain, gave his life on the field of battle. We determined to send replacements.

Therefore, Fourth Avenue Methodist Church covenants with every young man who feels divinely called to dedicate his life to the active ministry of Christ, to assist him with a gift of not more than fifty dollars each month of his university career. This is to continue into his seminary studies, if necessary. This is a gift, not a loan. To implement our covenant, the Harry Montgomery Scholarship was established. This is under the direction of a Board of Trustees, the deaconess, and the pastor.

The requirements are: Each young man must be approved by the Official Board; each must be enrolled in an accredited college in or near the metropolitan area of New York; he must maintain a satisfactory standing in his college course; and he automatically becomes a member of the church staff.

How It Is Financed

The financing is done by forming a scholarship circle for each boy. A circle consists of 60 persons who will give 25 cents a week. No more than 60 are allowed in one circle. Once a year each circle gets together for a luncheon in the church, the principal speaker being the young man receiving the scholarship. He may speak on any subject he pleases. He is not subjected to questioning. It is a happy meeting of rejoicing where any one is at liberty to withdraw from the circle or continue as a member for another year.

"The church receives much more benefit than the young man. It's a wonderful investment," says the pastor.

Have Your People Seen "BEYOND OUR OWN"

Few, if any, religious motion pictures have enjoyed so wide an acceptance by the churches as BEYOND OUR OWN. It is estimated that this picture has been shown more than 3,000 times in Methodist churches since its World Premier on November 10, 1947.

Even such an extensive coverage as this, however, doesn't begin to cover the field. Have your people seen this splendid portrayal of the essential truth implied in the title BEYOND OUR OWN?

BEYOND OUR OWN drives home the truth that we must have help "beyond our own" to evangelize the world in which we live. It shows equally as clear that evangelism must reach "beyond our own."

This stirring drama will help to stimulate the Christian motives of your people. Impelling forces are released. Attitudes are changed. Horizons are lifted.

Powerful drives to action may be harnessed to the work load of the church in evangelism, missions, and education.

Make arrangements now to show this picture to your youth group, your young adults, a Sunday evening service, or church night fellowship.

Show this to community groups. Get it into your high schools, luncheon clubs, and labor meetings.

Secure a public building and pass out free tickets to the man on the street. Use a few hymn films. Show the picture and draw the net for commitments to Christ and the Church. Tell the "old, old story" in the new way.

To be sure of your bookings for this picture during the fall and winter months order from the nearest Methodist Publishing House film library now. By securing this and other films from our own publishing house, you make possible more pictures of this kind. Use the attached order form.

Date_____

Send to _____

Street _____ Rural Route ____ Box No. ____

City _____ Zone No. ____ State _____

Charge to _____

Name of Church or School _____

Street _____ Rural Route ____ Box No. ____

City _____ Zone No. ____ State _____

Ordered by _____

Please do not write in this space

	SUBJECTS	SHOWING DATES		TOTAL RENTAL
		1st Choice	2nd Choice	
1				
2				

Protestants Believe---

PROTESTANTS BELIEVE:

IN THE BIBLE, the open Bible, made accessible to all.

That the Bible is the Supreme Court of moral and spiritual appeal.

That the mind and the spirit of Jesus are the chart and compass of the believer.

That Christians should know and study the Bible for themselves. They should seek the best biblical knowledge available, except the guidance of the Holy Spirit, and not be limited to the interpretation that a church might place upon it.

That the Bible contains no word about such matters as the pope, confession to a priest, purgatory, the worship of the virgin Mary, the veneration of images, or indulgences, all of which the Roman church believes in and requires its members to adhere to.

That the Bible has Christ for its main character, that he is "the way, the truth, and the life," and that one who has not the spirit of Christ is none of his.

IN THE CHURCH—The Holy Catholic Church—That the church should be catholic (universal) in its inclusiveness and holy in character.

That this catholic church is more than any one branch of the Christian church—more than the Methodist, the Baptist, the Presbyterian, or the Roman Catholic church whose full name is "The Holy Catholic Apostolic Roman Church."

That a true Christian church is a fellowship of persons, each of whom has a personal relationship with Jesus Christ, and all of whom have chosen to work together as God through Christ directs them.

That the true church member, in whatever branch of the church he may be serving, is one who has the spirit of Christ and furnishes a life through which Christ may live and move and have His being in the world today.

PROTESTANTS BELIEVE:

That every one individually can come to know God for himself, in a personal, intimate, realistic way.

That God will give to each person who will receive it a revelation of His love and will.

That salvation comes through faith in Jesus Christ, and in no other way.

That every person who desires it can have a first-hand experience of Christ in the forgiveness of sins.

That every person has the responsibility of obedience to God's will, and that when God speaks he should obey.

That every person has the right of private judgment and the right to identify himself with the Church of his choice.

That no one has the right to speak exclusively or infallibly for the Church or for God.

That there is no institution or person between man and the Father's presence, except the redeeming personality of Jesus Christ, and that a person may pray directly to the Father and make confession to Him.

That every individual is his own priest; every man is a priest unto God.

That among churches there can be diversity of form but unity of spirit.

That there should be true liberty and complete separation between church and state.

That the best test of our holy faith is not controversy with those who hold another opinion, but is the kind of men and women our holy faith produces.

Firm in the conviction that we have the truth as revealed in the Word of God, we would prove our assertions by our faithfulness to God and the church, by honesty and purity and truthfulness, indeed by integrity of character in private and public life.

AS A PROTESTANT

1. I believe that I can have personal access to God in prayer, worship, and daily fellowship.

2. I believe that God can make me into the person I ought to be, not by any works or merit of my own but by my turning myself over to him completely.

3. I believe in the gospel of Christ as found in the Bible and that I must apply it daily to my life.

4. I believe that only as the church and state are kept separate can the church declare its message fearlessly, be the trustworthy conscience of the nation, and carry on its God-assigned tasks with dignity.

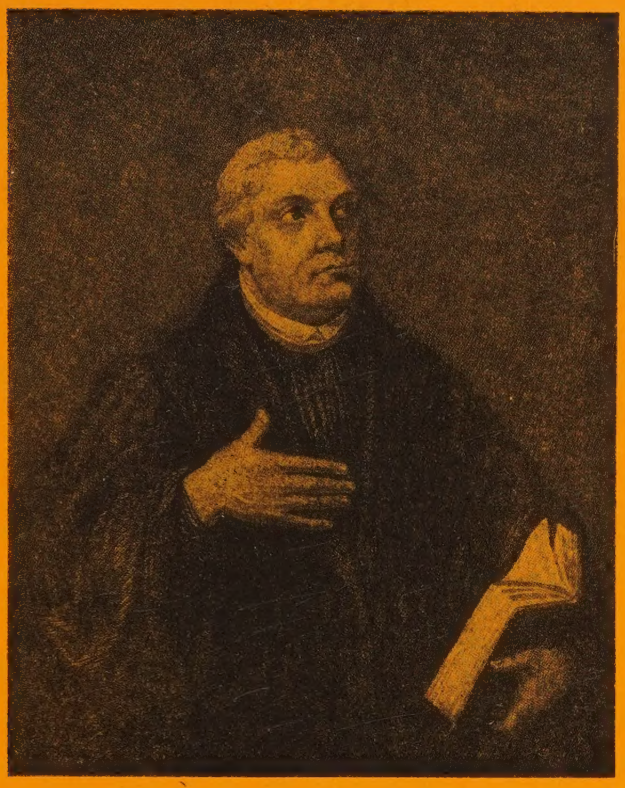
Therefore,

God helping me, I intend to be a more faithful child of his, a more devoted follower of the Lord Jesus, a better member of my church, and a better citizen of the Kingdom of God.

(Signed) _____

Order this attractive, 4-page leaflet for Reformation Sunday, October 31 from TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Martin Luther and the Open Bible



ORDER BLANK

_____ **PROTESTANTS BELIEVE,** 4-page leaflet, $1.00 per 100 _____

_____ **A PROTESTANT PRIMER,** 64-page book, 25c; 12 for $3.00 _____

_____ **The Evangelistic Message of Protestantism,** 80-page book 35c; 3 for $1.00 _____

_____ **What Is Distinctive About Protestantism?** 8-page leaflet $1.50 per 100 _____

_____ **A Protestant Platform for Good Will,** 16-page leaflet $2.00 per 100 _____

_____ **Why I Am a Protestant,** 16 double pages $3.50 per 100 _____

_____ **Spanish Edition, Why I am a Protestant** $3.50 per 100 _____

SPECIAL

_____ **THE PASSION FOR SOULS,** for ministers 118 pages, cloth bound 25c each _____

FOR FINDING NEW MEMBERS

_____ **Friendly Community Study Folders** 2c each _____

_____ **Friendly Community Study Cards** 35c per 100 _____

_____ **Friendly Community Assignment Envelopes** 50c per 100 _____

_____ **Attendance Registration Cards** 35c per 100 _____

(over)

TIDINGS ORDER BLANK
(Continued)

No. Copies	Item		Amount
	FOR WINNING NEW MEMBERS		
_____	**Preparation and Organization**	2c each	_____
_____	**Instruction for Evangelistic Workers**	2c each	_____
_____	**Prospect Cards**	35c per 100	_____
_____	**Record of Commitment Cards**	35c per 100	_____
_____	**Assignment and Report Envelopes**	50c per 100	_____
_____	**Visitation Agreement Cards**	35c per 100	_____
	FOR ASSIMILATING NEW MEMBERS		
_____	**Assimilating New Members**	2c each	_____
_____	**"A Word to New Members,"** 24-page booklet	10c each; 12 for $1.00	_____
_____	**"THE METHODIST PRIMER,"** 64-page book	25c each; 25 for $5.00	_____
_____	**Methodist Membership Cards**	$1.50 per 100	_____
_____	**The Methodist Church,** 12 pages	$2.00 per 100	_____
	OTHER ITEMS		
_____	**God and the Farmer,** new leaflet	$1.50 per 100	_____
_____	**Christ Loyalty Covenant Cards**	35c per 100	_____
_____	.....		_____
_____	.....		_____
_____	.....		_____
_____	Subscriptions to SHEPHERDS for members of Committee on Membership and Evangelism . . . names and addresses attached. $1.50 each; 7 for $10.00; 10 copies of each issue to one address for one year, $12.00.		_____
		TOTAL AMOUNT OF ORDER	_____

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.

Please fill my order as checked.

( ) Payment enclosed. ( ) Charge to my account

Rev., Mr., Mrs., Miss NAME

ADDRESS

Church Treasurer

Address

Date _____. Order placed by _____

This Christmas let your church receive a beautiful literature rack to help you in the ministry of the printed word.

Pass this idea on to some individual or group

There are in your church individuals who will welcome a suggestion for a practical, helpful and attractive Christmas gift for their church. The Upper Room literature rack is such a gift. It serves you and the church by increasing your ministry through printed materials—tracts, leaflets, folders, booklets, brochures, books and periodicals. You will do your church a service and your people a kindness by suggesting a worthy Christmas gift.

Designed as a piece of church furniture, The Upper Room literature rack is substantial and attractive. Its construction is sturdy—steel finished in a rich walnut color with adjustable guides and fittings that are chrome plated. A chain allows the rack to be hung against a wall, while rubber-footed legs and an easel back enable it to be set upon a table. It is light enough to be moved about as needed.

Provision is made to hold printed materials of all sizes from small leaflets up to books and periodicals as large as *The Christian Advocate*, *The Church School*, and SHEPHERDS. As many as twenty-eight different pieces can be displayed and stocked at one time (thirty if a second pair of sidearms for larger periodicals are purchased). The overall size is 45x34 inches (27½x34 without sidearms). A pair of spring clips at the top provide a convenient place to display posters or signs.

Pastors report that this rack can be made completely self-supporting. The lockable coin box provides a convenient place for the deposit of money by those who want to contribute to the cost of the literature provided. Shipped complete with one pair of sidearms and a "face" of literature. Price $15.00.

THE UPPER ROOM

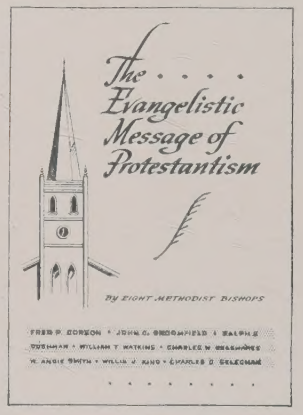
1908 Grand Avenue **Nashville 4, Tennessee**

Observe Reformation Day--- Sunday, October 31

with a strong emphasis upon Protestant faith and principles and with an ample supply of literature for all young people

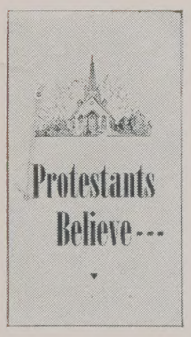
Just off press by Eight Methodist Bishops that every pastor will want for himself and others

35c each; 3 for $1.00

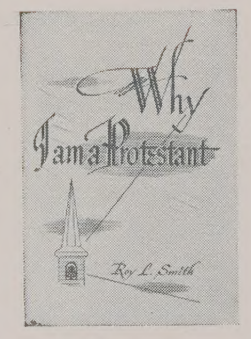


Laymen are eager for this book and gladly buy it
Keep a supply on hand
Every pastor can distribute a dozen; many order more
25c each; 12 for $3.00

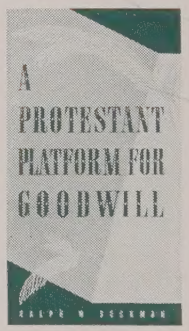
Distribute one or more of the following leaflets to every home and member



$1.00 per 100
See page 32



$3.50 per 100
In Spanish also



$2.00 per 100
16 pages

$1.50 per 100
8 pages

Order from Tidings, 1908 Grand Ave., Nashville, Tenn., on enclosed blank

Cover Photo— H. Armstrong Robers

The only mailing from the Board of Evangelism to all Methodist Pastors is SHEPHERDS—Here is a guide book of practical help.

Sec. 562 P. L. & R.

NASHVILLE TENN.

U. S. POSTAGE
PAID
PERMIT No. 43